WITHDRAWN

TH[illegible] OF A TEACHER

By

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THE MAKING of a TEACHER

A CONTRIBUTION TO SOME PHASES OF THE PROBLEM OF RELIGIOUS EDUCATION

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INTRODUCTION

The opening chapter of Genesis is a record of transcendent things. It reveals God at work. He is recorded as creating the physical universe and all the life that subsists upon it. Among the interesting phrases descriptive of his activity, none is of greater moment than the phrase—"Let us make man." So far as we know, this proposition involved the production, out of crude material, of a wholly new creature. Man is a new creation, not a new combination. In a vastly more restricted sense, but in harmony with the same central idea, it has seemed to me wise to name this volume—"The Making of a Teacher," instead of "The Training of a Teacher." The training of a teacher assumes that we have the teacher at the beginning of the process and that our work is to modify something already provided. This does not describe accurately the process by which we are to secure teachers. A teacher is something different from a man. To make a teacher involves a new creation out of the raw materials which constitute humanity at large. We must create a new product. This new product is the teacher. The teacher is more than a man trained to be a different kind of a man. He is a new

product, the result of making over again in a new order and with additional elements the primitive material which God has placed fundamentally in every human being. To the extent that we comprehend the vast difference between what we are by native endowment and what we become by specific training will we understand the significance of the problem with which we have to do.

Education is more than a transforming process, it is a creative process. By it we become a new creature. Our problem then would seem to be, in its broad aspects, a study of what our native common endowments are, and a study of what educational processes at work upon this native material may produce. The emphasis of study should rest upon the second of these propositions. At the outset we shall believe in the creative value of education. We are warranted both by experience and by study in believing that education is a far-reaching and momentous influence. To be a man, man must be educated. To be a teacher, man must be made over again into a new agency. No fixed and rigid laws can determine what this making over implies, since the teacher must from time to time be made into an agency adequate to the needs of a changing and growing Christian civilization. The accepted teacher of yesterday is by no means the accepted teacher of to-morrow. We shall understand our

problem best as we attach increased significance to the function of the teacher in civilization and as we interpret our standards of efficiency in the light of to-morrow.

Teaching is always prophetic. It aims to describe the needs of the future, and to equip the childhood of the present for the mature life that is to be. Teaching must always proceed on the assumption that its test is to be found not in the immediate product which it sends out from the class room, but in the wider circles of influence which it will exert on the days and the activities that are to be. A wise teacher concerns himself primarily with the task of equipping human souls for life's service. It lays the emphasis of its concern not upon the scraps of knowledge which it gives from day to day, but upon the fiber of character which it builds for all the years to come.

The Sunday-school is not an organization primarily to acquaint children with biblical facts, but to set the currents of the soul in the channels of truth, that they may flow out into wider and wider reaches of power and steadier and steadier sweeps of influence. It would indeed be a thankless task if, as a result of our teaching, the stream were to become more narrow, more unstable as it approaches the years of maturity, and be lost in the sands and the swamps and the

desert places. Life must be guided into ever widening and deepening channels, and the initial impulses that are given to it by the teacher must persist until it flows at last into the great all-embracing life that is hid with God.

This volume does not aim to present an exhaustive analysis of the factors involved in the making of a teacher. It does, however, undertake to lay before the minds of sincere students many of the cardinal guidances to that end. In the light of our needs to-day, it presents what seem to be the most needed elements of guidance.

The title of the volume is to be interpreted in a restricted sense. Primarily the book is intended for Sunday-school teachers; they need and should have all the assistance and guidance that experience and study can provide. No logical organization of the entire problem of the making of a teacher has been undertaken. There are many phases of the whole problem which would not be at this stage of our development of sufficient moment to teachers to warrant one in presenting them. Only those aspects of the problem which seem to be paramount in the line of our present conditions are here considered. If any teacher is prepared for a more extended and detailed study of the educational laws underlying the processes of teaching, the author would com-

mend to him the standard treatises on education which may be obtained anywhere. The purpose here has been to vitalize certain educational principles, to push their application home to the conscience, and, if possible, to inspire in the heart of the teacher a great desire to make the most of the vital opportunities that are his. The teacher of a secular school will find here the same underlying guidance needed by him in his work. The volume, therefore, will be of service to any teacher who earnestly desires to accomplish the best results.

Much of this material appeared originally in a series of twenty-five articles in The Sunday School Times. Additional material was incorporated in the Leaflets of the Correspondence Course of The Sunday School Times. Some of it has not appeared heretofore. All the material has been revised and molded into such form as to make it in the judgment of the author most helpful to teachers.

In submitting the articles in the form in which they are cast the author finds himself open to two criticisms: (1) From the scientific men who insist that professional material shall be cast in technical language. The assumption underlying this position is that accurate thought can only be portrayed in technical terms. For this point of view the author has no sympathy. He has always

been of the opinion that if the truth is clearly apprehended it may be expressed in simple language, and he is grateful that his own experience has been such as to enable him at least in part to translate his technical training into the homely and forceful phrases of common experiences. (2) From the sincere friends who fear that the material will be too difficult for the great masses of teachers engaged in conscientious effort to do some good somewhere in the great world of religious activity. A few friends have pointed out the danger in this direction and have held that the multitude of teachers are not yet prepared to take up material as formal as this must necessarily be. With this criticism the author has much sympathy. It is his desire to help the humblest, and he believes that any earnest individual who will give himself steadily to the task will be able to utilize the discussions of this volume in his upbuilding. This latter class has been kept steadily in mind. Unless the many can be helped there is little need of undertaking the task of helping.

The author has reason to believe that the emphasis of the discussion here presented rests where it belongs. That the fundamental need of the religious world to-day is a better understanding of the laws and materials of teaching; that, in short, a rich life is worth more to the

young learner than a rich curriculum. If thoroughly equipped and trained teachers can be secured, all other needs incident to perfect products will follow. If the vital need is provided all attendant conditions to right teaching will inevitably be secured. It seems manifestly foolish to waste time and energy upon subordinate matters when the dominant question is unsettled and even unnoted. The cry of childhood is for teachers, teachers, teachers; and we must not give a stone when childhood calls for bread. What does all the inanimate material of education amount to if it is not quickened into life and made an active thing by the spirit of a trained teacher! In the confident belief that the kingdom of righteousness through the Sunday-school will be advanced by an earnest study of these guiding principles, this volume is given to those that love children well enough to teach them wisely and well.

M. G. B.

Philadelphia, June 1, 1905.

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I

THE GENERAL PROBLEM STATED

THE kind of an education that human beings are capable of receiving depends upon the nature of their souls. All animals are capable of being trained. They may by repeated exercises of a given sort be led to do certain things which they would not of themselves be capable of doing. The doing of these things is the result of training. Animals thus acquire the ability to perform certain acts and so-called tricks. They can do no more. They repeat only the acts they are trained to perform. They cannot be educated, for education implies the power in the learner to originate thoughts and acts beyond those taught. This power of self-initiative is the basis of education. The learner wisely taught a few guiding facts and principles is capable of adding additional facts and of establishing additional principles. Children have this power. God set it in their souls. They can be educated. Those that guide this activity are educators. We usually refer to them as teachers.

Training Not Education

Teachers must understand the nature of the

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human soul. They must also possess a knowledge of the subject-matter which, under their guidance, is the occasioner of thought, feeling, and volition in the pupil. This knowledge of the subject-matter is the scholarship of the teacher. It should be clear, distinct, adequate, and, in some aspects, exhaustive. These terms will be more fully explained later on. But if the teacher's sole equipment is a knowledge of the materials of an education, he is helpless in the emergencies of the teaching process,—those rare but not infrequent moments when a young soul needs specific guidance, a guidance that can be given only by a teacher whose trained insight is able to discover the specific need, and is prepared to meet it. It is this insight, this power of vision, that the teacher needs more than he needs the mastery of the subject-matter of the lesson. In a few rare spirits this insight is instinctive and innate. Happy the child whose teacher is thus richly endowed! To most of us, this power is the product of study and of reflection.

The Teacher's Equipment

Therefore this volume undertakes to outline a course of study that will aid in acquiring this power. There will be no attempt to phrase the lessons in technical language. The plain, simple English of our every-day life will best convey

to the student the data to be set forth. The important thing is not to say it in formal phrases, but to see it as it is.

In addition to this knowledge of mental activity and of subject-matter, the teacher must possess a knowledge of educational principles and of educational methods. Why things should be presented in this or that order, at this or that time, with this or that emphasis, and with or without illustration,—these are vital questions. To this, if one adds the ability to manage a class, to secure order, attention, and interest, one has in effect compassed the scope of the problem of making a teacher.

Principles and Methods

The exercise of this equipment within the limits set by the nature of the soul, by methods that are wise, and through a teacher whose love for childhood and for truth exceeds his knowledge of teaching, will accomplish the result we hope for,—the training up of a soul into a knowledge of the truth as it is in Him, a knowledge of the truth that is glorified, not by its entertainment, but by its use in a life of service.

Emerson once wrote his daughter that he cared little concerning the name of school she attended, but that he cared much concerning the teachers with whom she studied. He understood what we shall all have to understand, that the

school is a living agency, a place where life touches life; and that teaching is the conscious act of the trained spirit of a teacher influencing the less trained spirit of the pupil, to the end that the pupil may come into possession of all the knowledge, culture, and training he is capable of receiving. The entire value of the teaching process is to be found in the power of the teacher to enrich the soul of the learner.

Emerson's Idea

I once addressed a group of boys in a junior church service, on the mission work in Porto Rico. With some degree of enthusiasm it was explained to the boys what the conditions really are in this little "Pearl of the Antilles." It was a story of work done, of people helped, of children made happy, of homes made clean, of life made sweet. At the conclusion of the talk a boy of fourteen arose and said: "I now know better than before the needs of these people. I feel that we ought to help them. I move that we send ten dollars to Porto Rico to help the work."

A Boy's Idea

It was a short speech. But it was a good one. The boy scarcely realized that he had really tabulated the order of mental activities. Note his remark. "I know," "I feel," "I move." Touched in his intellect, his sensibilities, and his

will, the whole round of mental action was exercised.

Teaching always must touch this entire circle. To know is only to enrich the mind. To know, to feel, to do, is to enrich the soul. The mind is the intellectual function of the soul. To inform the mind is one thing. To enrich the soul is quite another thing. The teacher in the Sunday-school above all other teachers must know how to enrich the soul,—to occasion right thought, to secure keen feeling, and to ensure right action.

Soul Enrichment

Jesus was a teacher of human souls, not of human intellects. The great teachers of Greece rested their discourses upon an appeal to the intellect. Their great orations conclude with an appeal to reason—it is the summing up in logical order of the principles announced in the discourse. The hearer was led to know. There is a reason for this. Greek philosophy as formulated by Socrates assumed that if one knew the right he would surely do it. We have abundant proof of the inadequacy of this teaching. The great teachers of Rome rested their discourses upon an appeal to the sensibilities. Their great orations conclude with an appeal to the feelings —it is the sweep of a lofty sentiment to a climax

Greek and Roman Plans

that swayed the auditors as the summer winds move the ripening grain. Many of our American orators have followed these Roman models.

But the greatest teacher of all, Jesus of Nazareth, directed his appeal to the will. He was too wise to be content with intellectual products as were the Greeks, or with emotional products as were the Romans. He understood that the soul is cultured only when the will is moved to act. Notice how he concludes that most wonderful of all addresses, the Sermon on the Mount: "Every one therefore that heareth these words of mine, and *doeth* them, shall be likened unto a wise man;" and, again: "And every one that heareth these words of mine, and *doeth* them *not*, shall be likened unto a foolish man." Note that the difference is not in the understanding, but in the doing, of the truths he uttered. Both heard. The foolish man did not act. The wise man acted. We want teaching like this, teaching that appeals to the will, teaching that ends in noble living.

Jesus' Plan

Books, apparatus, maps, charts,—in short, all the materials used in the teaching process,—are but the scaffolding that a wise teacher uses to build a human soul. But the soul itself is the product the teacher must see from the beginning, not merely the materials with which he works.

The choicest fruit earth holds up to its Creator is a good, clean, vigorous man or woman. To ripen, elevate, educate a man, a woman, that is worth while. To the accomplishment of this we may well devote our thought, our prayer, our constructive effort. And as the task is most worthy, the process is most difficult and delicate. But it can be done, it must be done, if we are to meet our responsibilities and prove equal to our opportunities.

Teaching Must be Methodic

All good teaching is methodic. It follows some plan that experience and research have approved. To teach without method, or to teach unmindful of method, is to fail utterly. No amount of zeal, no wealth of enthusiasm, no acceptance of the place of teaching from a sense of duty, valuable as these may be, will in any appreciable degree ensure results such as we pray for and long to achieve.

Our methods of teaching find their sanction in certain underlying laws. These laws are our educational principles. These educational principles, when rightly understood, will likewise be found to rest upon another series of laws which inhere in the mind itself. The teacher must know (1) how the mind operates, (2) how these laws of the mind express themselves in terms of educational principles, and (3) how these

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educational principles determine methods of teaching.

A complete recognition of this threefold aspect of the problem of teacher-making is found in the teaching of Jesus. It is said that he taught in parables. That is, his method of teaching was in the form of the parable. The parable method of teaching rests upon the well-known educational law that we should proceed from the concrete to the abstract. He saw the kingdom of heaven in a mustard seed; in a man that is a householder; in a man which sowed good seed in his field; in leaven, which a woman took, and hid in three measures of meal; in a treasure hid in a field; in a merchantman seeking goodly pearls; in a net which is cast into the sea; and so on through the series. In each case it is to be noted that he presents the concrete, the familiar, easily understood experiences of the every-day life of his hearers, and upon these he builds their understanding of the abstract and new knowledge of the kingdom.

Threefold Equipment

It is becoming increasingly clear to educational experts that no finer example of teaching is to be found anywhere than that exemplified by the Great Teacher, Jesus of Nazareth. We shall find in the method of others many valuable applications of educational law. We shall learn from

the long array of educational reformers many broken fragments of good teaching. But the perfect ideal, the rounded model of all wise teaching, is found only in the activities of Jesus of Nazareth.

Our Sunday-school teaching is even now too frequently simply the interpretation of a lesson. It is, I fear, quite generally an attempt, successful or otherwise, to explain the meanings of terms; to locate, geographically and historically, the events of the lesson; to memorize some Golden Text; to strain to the limit the language of the Bible in an effort to find in each lesson some all-comprehensive guidance; and to bring about these results under conditions of instruction and of discipline that defeat whatever of virtue such a process might have. It is not the fault of the Sunday-school teachers that this has been possible, it is the result of our system. We have frequently given over to wholly untrained teachers the immature mind, the mind that is not able to reject or to accept, but is wholly without an experience against which to measure the quality of its instruction. To teach a mature mind the truth of God is a noble work. To teach a child the truth of God is a nobler work. For the Sunday-school teacher there opens a splendid prospect, a glorious possibility.

Some Defects

To see a human soul open clear and sweet in the light of His truth, and to be conscious, as the gardener is, that it is your planting, your watering,—that exalts teaching.

II

HOW KNOWLEDGE REACHES THE SOUL

KNOWLEDGE arises in the human soul through the special senses. These senses are sight, hearing, smell, taste, and touch. Some object in the external world comes within the range of the activity of one or more of these senses. Instantly a nervous excitation is occasioned. The nerves of the senses affected carry the impression made upon them to the brain. This impression is a sensation. The body is literally packed with these sensation carriers. Taken as a whole they are the nervous system. This includes the brain, the spinal marrow, ganglia, the nerves proper and the senses above referred to. A critical study of this nervous system in such a treatise as Carpenter's[1] would be interesting and profitable, if one wished to understand the physical basis of the mental life; only a few of its manifold aspects can here be considered.

How We Know

The relative value of these special senses in

[1] Principles of Mental Physiology, by William Benjamin Carpenter.

education is in direct ratio to the range of their activity. We see farther than we hear. Education through the eye is perhaps better education than any other. "Seeing is believing." It is well, however, to consider how valuable are the sensations of touch in the right education of the mind. If under touch we group the sensation of temperature, this sense falls within the law announced. When these senses operate in conjunction, the value of the sensation each conveys is increased. For this reason illustrated addresses are effective. If a child handles an object as he hears of it from his teacher, the value of the instruction is enhanced.

Value of the Senses

The thing to bear in mind is that these special senses complement one another. Note the highly significant value of the sign at the railroad crossing: "Stop, look, listen!" Here, too, the thoughtful teacher will see reasons for variety in presentation of truth, and also for the value of concrete illustration in teaching. It is well to consider the value of these sense-organs, and to note that each sensation must be a vivid one if the mental result is to be educationally valuable. If you have children with defective vision or impaired hearing, the problem of their education becomes a special one. They should have all the skill and patience and sympathy that a

noble teacher can command. I would advise teachers to read the story of Dr. Howe's work with Laura Bridgman, and especially the almost miraculous work of Miss Sullivan with Helen Keller.[1] If to those to whom so much was denied such splendid results have come, the teacher has no reason for despair on the side of physical limitation in childhood. In a large Sunday-school it would be manifestly wise to make special provision along certain lines for the defective pupils.

This nervous system is the sentinel of the soul. It gathers in from all sources myriads of sensations. These sensations sweep with more than lightning speed to the brain. In the brain they undergo a change. At one instant they are physical forces, the phenomena of the physical realm; they may be measured, and in general treated as are other things that are physical or material.

Sensations and Percepts

At the next instant they have undergone a transformation. They shed their material qualities, and take to themselves spiritual qualities. They are no longer things of the brain and of the nerves. They are now things of the soul. They have passed from the field of the physiologist to the realm of the psychologist.

[1] Laura Bridgman, by Maud Howe and Florence Howe Hall. The Story of My Life, by Helen Keller.

They are henceforth phenomena of the soul. They are now percepts, not sensations, and we say the soul perceives them. How this transformation is wrought, I know not. It is the mystery of knowledge. God has so organized this complex of body and of soul that things of the former may instantly become things of the latter. Until this transformation occurs, the thing presented to the senses is not an element of knowledge. We cannot say that knowledge enters the soul. It does not exist in the nerves, nor in the brain, nor in our environment. Things that do exist in these external agencies are only the occasioners of knowledge. Knowledge dwells only in the realm of the spirit. We have not taught a thing when we have presented it to the senses. It is not taught until it is the possession of the spirit. Teachers should ponder well this initial step in knowledge, until they see clearly what really is meant by imparting knowledge to the human soul.

The main question is this: How does the soul gain knowledge and what does it do with this knowledge? Do you see clearly why this is an important inquiry? A fact exists somewhere in God's realm. For you it exists only when it is in your soul and your soul knows the fact as its own possession. The problem then is to track the fact from the realm of things to its resting-

place in the soul. Let us follow its trail. It comes within the range of our special senses. These special senses are the scouts of the soul. They seize upon the fact. They report it through the nervous system to the brain. Think of the innumerable multitude of these incoming reports. Each one is called a *sensation.* The brain may be likened to a central office in a telephone system, the wires of which are the nerves reaching to the body's surface and, in the power to detect facts, far beyond the range of the body. Make a rough chart of the range of their operations. Think of the many, many calls they make upon the central office. Consider how busy the central office is. At times the rush of calls is so great that all the calls cannot be attended to. Some of these sensations are in some manner miraculously changed. The soul takes notice of them. They appear in consciousness, the same and yet not the same. Ponder well this process. The sensation is suddenly transformed into a fact in the soul. It is a *percept.* This is only a name for the product of the soul's action upon a sensation. What was simply a physical force is now a spiritual thing, one simple element with which the soul is enabled to work in rearing within itself the temple of knowledge. The character of that temple is determined by these ele-

Sensation Explained

ments. It cannot build with what it does not have. Consider carefully what this temple of knowledge should be like; ask and answer the question: What does God want a human soul to contain? You will then understand the value of placing the right things in the soul, and of keeping out such things as will mar the temple. Is it too much to say that what we most desire that soul to become is achieved only by placing in it the materials with which alone it is able to make itself so?

For example: God evidently wants every human soul to be beautiful in his sight. How can it become so? What perceptions will result in such a soul-quality? We cannot attach too much importance to an understanding of this point. I urge you at this point to read Hawthorne's "Great Stone Face." Read it carefully. See how Ernest actually became the man he longed to discover. He alone had for years received the materials out of which by God's laws the soul could grow to the ideal he longed for. The law is: We grow upon what we feed. Choose then, the right nutrition for a soul. "Evil communications corrupt good manners" is as true to-day in America as it was in the long ago in Corinth. Do not lightly regard the significance of the things you place in the soul of your pupil.

Illustration

Pestalozzi was accustomed to point to a hole in the wall of his dilapidated school-room at Stanz, and say to his class, "What do you see?" They answered, "We see a hole in the wall." Then he would say, "But what do you see?" And they replied, "We see a large hole in the wall." Then, with increased emphasis, "But what do you see?" They said, "We see a large jagged hole in the wall." And thus he continued the process of stimulating their vision until he was assured that they really saw the object, until it became a clear percept in their minds. I use the term percept as a name for the mental product of a sensation. The power of the soul to create these percepts from sensations is called perception. Clear perception is, therefore, the first step in clear knowing.

Pestalozzi's Method

Let us now consider another aspect of the process by which a sensation becomes a percept. The percept is in the soul. It is a fact of the spiritual life. Every fact of the spiritual life is known as such by the soul. The power of the soul to know its own products is called consciousness. The soul, not the body, creates the elements of knowledge from the crudest percept to the highest generalization of reason. It has the power to know its own products. How it does this is again a mystery. Let us be content

to understand that it does know its products. Consciousness is the revelator to the soul of its own possessions. Facts of knowledge are facts in consciousness. The soul, through consciousness, has noted them. It has been said that consciousness rings the rising bell in the dormitories of the soul. Its powers are by it awakened, or, better still, are directed to the incoming sensations, and the soul sees them as they become in it elements of spiritual activity. To understand this is to understand a vital fact in the equipment of the teacher. Knowledge must be so occasioned in the learner that he is conscious of it, that he knows it. Thus it is apparent that mere telling is not teaching. It will be well at this point in your study to read thoughtfully chapter 1, section 2, of Dr. H. Clay Trumbull's "Teaching and Teachers."[1]

Consciousness Defined

No amount of preparation on the part of the teacher, no amount of skill in presenting data to the consciousness, no amount of exposition on the part of the teacher, will answer here. These are all good. They are all necessary. But they must be used with that rare insight that enables the teacher to know that the pupil is for himself consciously entertaining the facts im-

[1] The price of this book is $1.25. It can be ordered from The Sunday School Times Co., as can all others mentioned here.

parted. By participation in the lesson the pupil reveals what is in his consciousness. All good teaching seeks for expression from the pupil. It is what the *pupil* thinks, what *he* says, what *he* gives expression to in words, in actions, in deeds, that reveals what is really taught. Mechanical repetition from memory of formulated answers is not the result the true teacher seeks. I once knew a teacher who was so much concerned in having the exact text of the lesson repeated by the pupil that it was said of him that he actually cut the grade of a pupil for failure to insert a comma at the place it occurred in the text-book. This teacher, like some of those whom Jesus knew, was more concerned for the technical details than for the weightier matters of the law. Be sure that the emphasis of your teaching and of your concern rests upon the essentials of the teaching process.

The Pupil's Part

If now it is reasonably clear to us how sensations become percepts, and how the soul through consciousness is aware of its own content, we may profitably ask under what conditions, both physical and psychical, consciousness best entertains the facts of knowledge. The physical conditions comprise all the agencies that surround the child in learning, and the psychical

Physical Conditions

conditions include all those states of the soul that aid in producing vivid impressions in consciousness. Of the physical environment of the learner it is not necessary now to write. Let us pass that by for a subsequent treatment, not because it is unimportant, but because the psychical conditions are logically next in order of study.

Consciousness may be thought of as a luminous quality that fills all the recesses of the soul. It has a focus and an outer field of less vivid illumination. This focus is capable of endless shifting. Thus at one moment one, and at a second moment another, area of consciousness is in the focus. We say the mind wanders. We mean that the focus of consciousness is constantly shifting.

The Focus of Consciousness

We put pen to paper to write upon a given theme. The focus of consciousness is unsteady. We think of the theme and lo! the tick of the clock, the creaking of a chair, the passing of a trolley car, the rumble of an engine, the presence of a fly on our desk, the rustle of the leaves in a tree near by, and countless other things, are sufficient, each in turn, to change the focus and compel the mind to consider other things. In despair we drop the pen, fold our arms, and wait the shifting of our focus to the matter of the theme. I once saw a man in church, in the

presence of the congregation, go forward and adjust a lamp that was not properly suspended. He could not focus his mind upon the discourse until the lamp ceased to control the focus.

Is there a power that will hold the focus steadily upon one particular field of knowledge to the exclusion of all others? There is such a power. It is attention. Attention is the power of the soul by which the focus of consciousness is held steadily upon a given group of ideas in the soul. When the soul takes notice of its perceptions we say it is conscious of them. Thus *consciousness* is the soul's power of knowing its own content. The perceptions in the soul seem to be in constant motion. They flow now into, now out of, the focus of consciousness; that is, they are constantly changing from the point of clear knowing,—which is the center or focus of consciousness,—to some region or range in which they are not so clearly known. They may even pass wholly beyond the range of consciousness. Have you ever yielded to an attitude of mind passive to this stream of sensations? It seems as if one could stand aside and look passively upon the passing procession of perceptions. Can we arrest this procession, stop it, hold one perception in the focus of consciousness, and deny it the tendency it has to rush on? If so, we have

The Stream of Sensations

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in this power of arrest our first great educational possibility; for if we can compel the soul to regard one and disregard other perceptions, we have in doing this the possibility of reorganizing the content of the soul. The perception we arrest and hold in consciousness is by that process greatly changed. The soul becomes familiar with it. The soul gains mastery over it. The soul learns how to use it. The soul endows it with new power, and with vital relations. Thus the soul uses the enriched perception as it could not use it before. Whatever power, then, can hold one perception for a time in consciousness is of the highest educational value. That power is *Attention.* It has a negative aspect in that it refuses to attend to such things as may clamor for consideration. It has its positive aspect in that it may compel consciousness to rest upon one thing to the exclusion of all others. Thus attention is the power that makes possible the instruction of the learner. Without attention there can be no true teaching. The teacher must secure attention at the outset. To teach in the hope that, by teaching, attention will finally be secured, is hazardous and wasteful. It is to be noted that the teacher cannot compel attention, but the teacher can secure attention. How may this power of attention be secured?

What Attention Does

Questions and Suggestions.

For testing one's grasp of the subject, and for discussion in Teacher-Training Classes.

Does knowledge come into the human soul from without? If so, how?

If the special senses were never to report sensations, what would be the condition of the human soul?

Do you remember a thing better from hearing it or from reading it? How does this bear upon the right method of instruction?

Some people are said to be ear-minded; others eye-minded; what do you mean by this?

Jot down on a sheet of paper the different things that come into the focus of consciousness in your own mind in any given two minutes of time. Will the fact that you jot them down have anything to do with the character of the things which you note?

Have you been telling your children, or have you been teaching them, great fundamental spiritual truths?

Why should the child give expression to his knowledge?

Is your class so organized that the pupils are free to say what they have in their minds? Do they keep to the subject under study?

Do you deliberately cultivate freedom of expression in your class? Should you do so? Why?

Have you ever seriously studied the way you know the content of your own soul?

Have you any definite method of preventing the minds of your pupils from wandering?

Jot down in your note-book the things that you do in order to keep the focus of consciousness upon the thing which you most desire the pupil to consider.

Is it true that without attention there can be no true teaching? If so, why?

Explain fully the function of consciousness.

What is the relation of attention to the stream of sensations?

What power of the soul brings percepts to the focus of consciousness?

Attention makes possible the enrichment of percepts. Explain this statement.

In Milton's *Comus* the Lady, in a critical moment, exclaims, "I was all ear." What does Milton understand by this sentence?

Why cannot a teacher compel attention? What follows?

III

HOW ATTENTION MAY BE SECURED

WE have now tracked our fact through sensation, perception, and consciousness, to attention. What will attention do with it? This question cannot now be answered wisely. We must first study this power of attention. It is most significant. Is it always the same? Is it easily controlled? Is it always active? You should at this point make note of the power of attention as it manifests itself while you study these words. Do you focus on this line your entire attention? Is it easy for some outside fact, calling through the senses, to destroy your attention? Can I readily shift your attention? What peculiar quality in this discussion seems to hold your attention most steadily? What can you most readily give up, what do you find yourself holding to most tenaciously?

In the preceding chapter the question was raised: "How may attention be secured?" The answer to this is important, because, as we have seen, without attention there is no fixedness in thought. This will be apparent to anybody who will for a moment consider the stream of thought

that passes under the focus of consciousness. It is one minute one thing and another minute another thing, and so on through an almost endless series.

It is not to be understood that there is no connection between the different percepts in the stream of thought. There probably is, but the connection is oftentimes so subtle that we fail to recognize it, and in general it is of such a character as to make it practically useless for educational purposes. It is only when attention arrests the stream of thought, and holds the focus of consciousness upon one distinct aspect of this stream of thought, that anything like vivid, connected thought arises in the soul. It is, therefore, of the utmost importance to understand something of the fundamental laws that control attention, and something of the skill which a teacher needs to possess in order to be sure to command the attention of the pupil.

Arresting the Stream of Percepts

If now we ask what it is that causes attention to fasten upon one and not another of the different areas of thought in the mind, to hold the focus of consciousness at this instead of some other place, we have reached the fundamental question. In each case it is some agency of the soul that does it. We can secure it in no

What Guides Attention?

other way. No outside influence can do more than produce the conditions within the soul that result in attention. Why does my mind in any given moment rest upon this instead of some other thing? What directs attention? The answer to this question a teacher needs to consider carefully.

The area of attention is not so great as that of consciousness. Real education has to do not with all that is in consciousness but only with that part which lies within the area of attention. There are three areas of possible knowledge in the soul. (1) The widest area, which may be called the beyond-conscious (sometimes referred to as the sub-conscious area); (2) the area of conscious knowledge; and (3) the limited area within these which is the vivid area of attention. Wundt likens the different areas to the whole field of vision when one looks out upon a landscape. There is the vague fringe of practically unnoted objects, the less extended circle of objects seen, and the specific object upon which one focuses his attention. Everything in teaching depends upon the skill of the teacher in fixing attention upon the specific things the pupil should consider. Our attention rests upon those things which are for us objects of interest, and the degree of our attention to any given thing is but

Three Areas in Consciousness

the expression in terms of mental activity of the soul's interest in that thing.

Two of the three types of attention are here to be distinguished. Voluntary attention is the act of the will compelling attention to rest upon the subject under consideration. It is usually, and especially in children, a relatively weak form of attention. The power of the will is not sufficiently strong to fix attention for any considerable time upon a given theme or group of facts. We sometimes endeavor to secure this type of attention by saying, "Now, children, give me your attention." We cannot command attention. Again, we resort to threats, to scolding, to abuse, as if in these agencies we had found some efficacious control over the attention. It is needless to say that all these are useless.

Voluntary Attention

The second type of attention is usually called involuntary or positive attention, by which we simply indicate that it is not under the control of the will. By what, then, is it controlled? Our involuntary attention rests upon those things which are for us objects of interest. Where there is no interest, there is no positive attention. Where there is no positive attention, there is seldom clear knowledge in consciousness. Where there is no clear knowledge in consciousness,

Involuntary Attention

there is confusion and darkness, the vague borderland of superstition and of doubt, and of all the other ills which may break into the human soul, and take possession of what ought to be a steadfast and clear-minded spirit, if properly taught.

Thus interest controls involuntary attention. Through interest we give ourselves to the lesson presented. We are interested in a thing when we are affected by it. Whether the thing presented is pleasurable or painful it matters not. What a large field of study opens up at this point! Voluntary attention is always fleeting. It cannot be prolonged. But interest is abiding, and interest controls involuntary attention. Hence involuntary attention is vastly more significant as a requisite mental state for the learner than is voluntary attention.

Interest and Involuntary Attention

The teacher needs to note here how very difficult it is to teach the child in opposition to his interests. It is of course true that through voluntary attention we may be able to do so, but it is doubtful whether the result justifies the struggle by which it is secured. How anxiously we endeavor to secure in our pupils the fullest attention to the great truths of religion. Think of the punishments, the penalties, the exhortations, that have been employed to this end! Per-

haps you have a personal experience on this point. How much of all this do you think is justified by the results attained? May it be possible that over-solicitous parents have in some cases, by their failure to understand this, actually defeated the very purpose they had so much at heart? I understand how difficult it is to say this without opening the way for decided dissent; but let us be fair. What are the facts as they are known to you? I once knew a child in school to weep bitterly because she was reproved for whispering. The teacher said, in giving the reproof, "You are a naughty girl." Inquiry revealed the fact that the child wept because she was in imminent fear of a visit from the devil. Her mother had repeatedly said to her, "If you are naughty, remember that the bad man will be sure to catch you."

Difficulties Involved

Note the struggle in your own soul between what you will to attend to and the thing you really do attend to. Your interest is in conflict with your will. For a short time your will may succeed in directing your attention, but sooner or later interest wins the struggle, and we follow its beckonings. We go to church. We resolve to listen to the sermon. We hear the text. We follow the opening words of the discourse.

An Illustration

Our will is in control, and suddenly we find our attention upon some topic wholly foreign to the service. We exert our will; back comes our attention; we again hear the discourse, and presto! once more the attention has played truant to the will, and is following again the overmastering beckonings of our interest.

As a child I went frequently several miles to Sunday-school. The way in summer led through a beautiful bit of God's grand old forest. The birds sang in the trees. The squirrels leaped from bough to bough. The color and fragrance of myriads of flowers enraptured me. The green sward was checkered with sun and shadow. It seemed to my young spirit as if God had rained beauty in endless profusion all about me. How I longed to stay and revel in this flower-scented, sun-illumined, bird-choired spot!

In the Sunday-school a sincere teacher wrought as best he knew to fix my attention upon young Samuel, upon the kings of Israel, upon the wise Solomon, upon Paul's exhortations; but ever and anon I found my attention drawn as by a magnet to the scenes yonder in the forest. Interest was drawing me. My will was helpless to resist. Teachers, you little know the army of competitors against which you must struggle to gain the attention of a soul. And yet, gain it you must, if you are to enrich that soul. If it

is difficult for the pupil to command attention, how much more difficult is it for the teacher to do so. The more excellent way is to ascertain the interests of the pupil.

If my teacher had only known the things of interest to me, how readily he could have made them the occasion of securing my attention, of building there the tabernacles of truth, into which with joy my spirit would have entered to find and to partake of His truth. How splendidly Jesus understood this. To those whose interests clustered about their flocks he was the Good Shepherd. To the man whose flock had been scattered, how readily would the search for the one that was lost quicken interest, secure attention, arouse concern, and lead to an understanding of his mission. To those whose physical ills had saddened life, how tenderly helpful was the statement, "They that are whole need not a physician, but they that are sick." How their interest was thus aroused, and they were fitted to understand, "I came not to call the righteous, but sinners to repentance."

How Jesus Used Interest

Interest is not some strange and foreign condition of the spirit. Interest as such is but a name to characterize the attitude of the soul to the things which, by reason of its past experiences, it cares to own. As it has come up through the

years of unfolding, the soul has gathered here and there particular fields of thought, particular answers to its inquiries, and specific nourishment of its own, and it has come at last to relatively full and complete knowledge. Consciousness of this begets interest, and holds the mind with a hunger which can be satisfied only when it comes into the possession of the fuller knowledge in these several channels or avenues.

What Interest Is

If, then, we wish to teach easily, we must teach in harmony with the interests in the soul. It is my abiding faith and conviction that God has set in every human soul a hunger for himself. The race craves a knowledge of him, and the wise teacher will need to make no apology to secure the interest on the part of the child in the matters presented in the Sunday-school,—provided only the teacher remembers the fact that the new knowledge which the teacher yearns to present to the hungry soul, and which the hungry soul itself craves, must always be presented in terms which will link the new knowledge with the past experience of the child. The pupil must see the new in the light of the old. His knowledge must grow from a common center, otherwise it is fragmentary, uninteresting, causes dissatisfaction, and is substantially worthless.

The Race Craves a Knowledge of God

It is well to note that the secret of an abiding love for the truths of religion is best secured by creating pleasurable interest in the child's soul for the things of the higher life. A pious old minister, with a keen insight that we should strive to imitate, was deeply concerned in the welfare of a fatherless grandson. He took the boy with him when visiting the poor of his rural parish in the valleys of the Alps. The boy was enraptured by the beauty so lavishly displayed on mountain and glen. When they entered the poverty-stricken houses of the poor, and the boy saw how impossible it was for the children of these homes to enjoy God's beautiful pictures, he was led to say: "Grandpa, when I am a man, I mean to take the side of the poor." A noble resolution this! He kept it, and the world knows the result. That boy was Henry Pestalozzi, a father to orphans, the founder of universal elementary education. He rightfully enjoys the high tribute paid him by his biographer: "He lived like a beggar that he might teach beggars to live like men." By creating interest in the poor, the great reformer never could turn from them.

Pestalozzi's Example

I urge you to write the story of some girl or boy, some young man or woman, whose life was but the working out of some great resolution, made in a moment when the soul was aglow with

interest. Compare your story with the incident in the life of Ruth, the resolute-hearted and pure-spirited daughter-in-law of Naomi. When Naomi, widowed, broken in spirit, and absolutely impoverished, set out for Bethlehem, she advised Orpah and Ruth to seek their own fortunes in the land of their nativity. But Ruth embraced her mother-in-law, and said: "Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried."

Ruth's Example

Here is a sublime surrender of a noble woman to a great purpose. God sustained Ruth. She became the great soul her resolution fitted her to be. Read the sequel: "The book of the generations of Jesus Christ . . . And Boaz begat Obed of Ruth; and Obed begat Jesse; and Jesse begat David the king . . . And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ." It is a holy thing to plant a high purpose in a human soul. God will make it in his own time serve great ends. It is worth while to work for the moment when your pupil rises at his best, and makes declaration for the Christian life. Not the many things, but the decisive things, mold our lives.

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If you have carefully considered the phases of attention so far discussed, you will readily understand that voluntary attention is of questionable value in teaching young children,—that involuntary attention is tremendously significant, and that it is made so by the intimate relation it sustains to interest. The Herbartians in Germany and in America alike agree that the doctrine of interest is the most valuable doctrine announced to teachers in a half-century. Herbart's "Science of Education" and De Garmo's "Interest and Education" are typical treatises upon this significant phase of teacher equipment.

The Doctrine of Interest

"But," asks the teacher, "how am I to ascertain the interests of childhood, and so secure positive attention in my class?" I wish I could in a sentence answer that question. How I have longed for the magic words! They have not yet been discovered; but some thoughts may be submitted later that will in a way clarify the vague longings of the sincere student.

Questions and Suggestions.

For testing one's grasp of the subject, and for discussion in Teacher-Training Classes.

Can you detect any connection between successive stages of consciousness?

Try to stop the stream of consciousness by an act of will. Is it an easy or a difficult task?

How would you define attention?

What is the value of the advice, "Pay no attention to it?"

Two of the three types of attention are here presented,—what are they, and can you anticipate a third?

Will punishment increase attention? Why?

Recall to your mind times in your own life when you were all attention, and explain the reason for your rapt concern.

Just what is interest? How does it war with the will?

When children are not attentive is it evidence of deliberate hostility? If not, of what is it evidence?

Cite examples from the teachings of Jesus that clearly indicate his recognition of the importance of interest.

Is the human soul innately clothed with interest in God and things of his kingdom?

Here is the pupil,—here is the lesson. How may interest in the former be aroused for the latter?

IV

GUIDING PRINCIPLES IN ATTENTION

TO UNDERTAKE an analysis of the interests in children that control attention is impossible. These interests are both varied and subtle. They defy enumeration. They in a large measure explain our differences and account for our various careers. We act in response to our feelings. Our feelings organize themselves about our interests, hence our interests control our conduct. To live right one's interest must be quickened for the right. In this field of interest, the field of experience, the teacher must find what Patterson Du Bois calls "the point of contact." His excellent treatise under this title[1] every teacher should read.

The Feelings and Attention

If parents and teachers of children in the primary school could be led to realize the significance of creating right interests in young souls, how joyous would become the after-processes in teaching, how readily would growing souls feed upon the truth, how splendid would be the happy procession of eager footsteps upward into

[1] The Point of Contact in Teaching.

holy living! I venture the assertion that our weak spot in education is our neglect of the education of the feeling-life of the child. When we seek guidance upon this vitally significant phase of mental growth we are met at the outset with the fact that the theme has not been in any adequate way considered. The great and potent feeling-life of the child is practically unknown and overlooked in our zeal to secure great issues in the thought-life of the child. William James points out the significant fact that the native interests of children lie altogether in the sphere of sensation. His discussion of this is most suggestive.[1]

We are interested in those things which in our past have for some reason become significant to us. If now a new truth is to be given, it is wise to link it with what we already know. Thus we compel the pupil's attention by appealing to his interest.

A fine example of good teaching is recorded in Acts 17 : 22-31. Paul was in a strange city. It was the capital of culture. Its citizens were devoutly interested in their religion. They had gods innumerable. For these gods they entertained the greatest reverence. Paul knew this. He was quick to discover the basis of their interest. He begins his discourse by a reference to

[1] Talks on Psychology and Life's Ideals, chapter ix.

an altar and its inscription. They knew that altar. They knew that inscription. At once he had their attention. By a most skilful use of what they knew he led them to understand what they did not know. The interest they had in what they knew was splendidly carried over into the region of truth which Paul wished them to know. Read the discourse carefully. See how, step by step, he led them from altar and inscription to God, the earth-creator, the life-giver, the brotherhood-builder, the omnipresent, the true God, the Father of the resurrected Christ. How simple his opening words, how skilful his leading to the one thing he always preached, the Christ.

How Paul Secured Attention

In the familiar parable of the sower the Great Teacher begins his discourse with a plain recital of an every-day event familiar to his disciples. He leads them by most skilful transition to the race-wide work of his people.

How Jesus Secured Attention

When Socrates was an old man, he one day walked the streets of Athens alone. His head was bowed, his body was bent, his step was unsteady, in his hand he carried a massive cane. Under his shaggy eyebrows darted out the keen eye of an observant man.

Coming up the street was a young man. He

walked erect, his head well poised, his step elastic, his bearing worthy the Ephebi group to which he belonged. Socrates saw all this. He was pleased. As the young man came near he stepped aside that the old sage might pass. Quick as a flash the heavy cane of the philosopher seemed to slip and trip the young man. The latter instantly recovered himself, and showed regret that he might in any way have annoyed one so old and so feeble. Suddenly Socrates turned, and, looking the youth full in the face, said:

How Socrates Secured Attention

"My son, can you tell me where in this city I may buy bread?"

The youth promptly replied, "Sire, up yonder street and two doors to the left."

Pleased at the directness and politeness of the youth, Socrates said:

"And, my son, can you tell me where in all this city I may buy wisdom?"

The youth replied regretfully, "Indeed, sire, I know not."

"Then," said the sage, "follow me and learn." That youth was Xenophon, the life-long friend and follower of the great Attic philosopher.

Great teachers are these. Note how each grasped the fundamental law of teaching through the interest aroused in his hearers.

There is a third type of attention that is worthy

of more than a passing notice. It is usually characterized as expectant attention. The soul seems at times to anticipate what is to occupy the focus of consciousness, to be in a way aware of objects in consciousness before they are really in the focus. The soul at times seems to sense facts in advance of their clear definition in consciousness.

Expectant Attention

Sometimes just an instant before the clock strikes or the bell rings we seem to be aware of the coming experience. The nerves seem to be set to catch a certain sensation, the sensation we desire, and lo! it comes. This expectancy is at times very marked. It is as if we set attention to watch for a certain fact or series of facts before they arise in consciousness. This is then followed by the facts expected arising in the focus of consciousness. Under this aspect of attention one may find a clew to the power of suggestion, of hypnotism, of mind-reading, and perhaps of so-called Christian Science. Of these phenomena we need not now take special notice.

We do seem to get a more vivid impression if we set the attention trap in advance to catch the fact when it does enter the focus of consciousness. If we enter the class-room to teach, confidently expecting to succeed, we are thereby predisposed to success. A wise teacher always

seeks to prepare the mind for the best things of the lesson. Tactfully the discussion leads to expectant attention on the part of the pupils, and then the best things are presented. Sometimes a pause, a stress of voice, a kindling eye, a pertinent question, or some kindred action, is enough to arouse in advance the attention of the pupils. Again it may require repeated approach by incident and illustration skilfully presented to accomplish the result. Instinctively a good teacher will endeavor to predispose the soul to receive the best things.

Use of Expectant Attention

When once the teaching process has been carried well along in this manner, it is frequently possible for the pupil to run ahead in thought, and predict for himself the issue of the narrative. Here lies a law of teaching well worth our attention. If we make our narrative so tedious, so full of petty details, so annoyingly full of qualifications, the mind of the pupil in a burst of impatience sweeps all this aside, and demands the next vital step in the series of incidents that lead to the final issue; or, what is worse, the mind of the pupil may become lost in the maze of detail, and fail utterly to come at last into a clear understanding of the central truth arrived at by the teacher. Hawley Smith, the au-

Value of Expectant Attention

thor of "The Evolution of Dodd," once told me the hero of that story attended school one day, and was absent the next. The parents of Dodd sought the reason. Dodd explained that on the first day the teacher taught *dog* to the class, and that the following day *dog* was to be reviewed. Dodd said he knew *dog* already, and he was simply out of school till the teacher on the following day meant to take up *the dog*; "then," said Dodd, "I am going to go again." The teacher's method did not keep pace with Dodd's unfolding, and hence the difficulty. It is a good teacher who knows how rapidly to move forward to the new things. Too slow is as unwise as too fast.

It may be well to note that mere bodily attitude is not a guarantee of attention. Pupils may sit at attention, and yet their attention may be far from the matter in hand. A young woman once thanked me for the close attention I gave to a paper she read at an educational meeting. My eyes were fixed steadily upon her. I was really not attending to the subject-matter of her address, but I was absorbed by an enormous comb stuck loosely in her hair. Every movement of her head threatened to cast the valuable adornment to the rostrum floor. I was absorbed in the fate of her comb and not at all in the subject she discussed.

An Illustration

Pause in the midst of your teaching and ask some pupil to repeat the main points from the beginning. When he is well begun, ask a second one to continue the review, and you will be amazed at the result unless you have real attention in your pupils. The captain of a steamer, whose hearing is dimmed, was frequently informed by his passengers: "It is a beautiful day, Captain." One day a quiet-voiced lady said to him: "What lighthouse is that, Captain?" To which he politely replied: "Yes, a very fine day."

So far from what we really expect is the answer we sometimes receive. The pupil is not thinking our thoughts. We do not have his attention. We are not teaching.

Bodily Conditions Important

Right bodily conditions, however, have much to do with securing attention. To attend steadily to one thing for any considerable time is physically exhausting. Young pupils should not be expected to give steady attention for more than a few minutes to one thing. If this is not kept in mind by the teacher, confusion, restlessness, disorder, arise in the class. As the pupil advances in years the time of the recitation may be lengthened. With young pupils a change to some new activity is necessary. With older pupils a change in the order of thought

may suffice. This is a matter of such significance that the wisely-trained teacher will need to observe in her own pupils when attention yields to fatigue. No arbitrary time can be set as a limit to the recitation; and, perhaps, in the Sunday-school this caution is not really pertinent. The only guidance of value is this: Do not tax the attention of the pupil beyond the limit of his ability to give close attention to the exercise.

Questions and Suggestions.

For testing one's grasp of the subject, and for discussion in Teacher-Training Classes.

How do you explain the variation in attention on the part of the different members of your class?

How do our feelings influence our actions? Do we act as we think or as we feel?

Explain the relation between your acts and your interest.

Why did Paul begin his address on Mars' Hill by a reference "To the Unknown God?"

How does expectant attention differ from voluntary attention? from involuntary attention?

Discuss the phenomena of hypnotism in their relation to expectant attention.

Are you familiar with the general doctrine of suggestion as a teaching agency?

If the teacher takes up the lesson expecting to secure attention, is his expectation likely to be the more readily realized? Why?

In case you do not secure attention from your pupils,

name some things that may result in securing attention?

What is the measure of the rate of progress in unfolding the truths of the lesson?

Are you ever tedious in teaching? Are you ever too hasty or too obscure in covering the salient points in the lesson?

How will you distinguish between bodily attitude and true attention?

Should a teacher know the dominant interests of his pupils? Why?

V

SOME FACTS CONCERNING MEMORY

I HAVE hinted that the mind has power to enrich the facts of knowledge which it holds in consciousness. Let us not forget this statement while we consider an intermediate step in the development of knowledge in the soul. The report which the mind makes of the thing it perceives is called a percept. This percept is the mental result of a clear perception. It is by some writers called an idea, by which they mean that the mind has some sort of a picture of the thing that exists outside the mind. We speak of a real cat and of our idea of cat; of cow and of our idea of cow; of things generally and of our ideas of these things. These ideas, then, are mental images of things. Just what they are like is not quite clear. But this is clear: By their frequent reappearance in consciousness we come to know them as the sign or image of the thing itself. Given the idea, the appropriate object is at once called by the idea into consideration. We do not often get the wrong idea for a thing. The mind is an accurate reporter. It seldom fails to

What Ideas Are

make true connection between a given object and its appropriate idea. We may depend upon the integrity of its processes and the correctness of its results.

But these ideas are not always in the focus of consciousness, not always the things of attention, not always the objects of interest. These ideas seem to be fleeting. They elude consciousness, and others take their place. They do this in spite of volition and of interest. Where do they go? Can they be recalled? They perhaps do not pass wholly out of consciousness, but they are no longer the things of attention. But they may be recalled and again be made the things of attention. The power by which the soul retains and recalls its past experiences and makes them again the things of attention is memory.

What Memory Is

So important was memory held to be among the ancient Greeks, that they not only deified her as Mnemosyne, daughter of Uranus, but they made her the mother of the sacred muses. These nine muses were the guardian divinities whose function it was to preside over the nine important branches of knowledge. They lived on Mount Helicon, and Gray thus refers to their influence:

> "From Helicon's harmonious springs
> A thousand rills their mazy progress take."

Thus in the Greek mind all knowledge was supposed to flow from this great fountain of memory. In all ages memory has been regarded as of transcendent value. We have often burdened it unduly, and made it blindly bear burdens of ideas which it should not bear; and we have regarded it not infrequently as the final resting-place of ideas; and, although in a vague way we know what the abuse of memory is, yet we go merrily on unloading upon it endless series of facts, and complacently assuming that when a fact is once in memory it is known.

Greek Idea of Memory

I wish the teacher at this point to pause for a moment and consider the miracle of memory. Things learned in years agone are by it held in the everlasting present. What we once learned we always may know. What we now teach to our pupils they may retain and recall as long as their spirits are body-encased, and it is my conviction that they are recalled when, free from the body, the spirit mounts to eternity. This is God's method of dignifying the work of the teacher. God has so planned that what we plant in a human soul may bloom perennially. We have no right to plant carelessly, since we have no power to reset our plantings. If what we place by wise teaching in the soul of a child were

The Miracle of Memory

to fade and die in a fortnight, how very hopeless and useless would our teaching be! Thank God that you teach for time and for eternity. Get up on the heights. See the splendid prospect God sets for those that teach in his name!

Let us consider the significance of this power by which we retain and recall knowledge. We are at once face to face with a well-known fact, namely, that much of all we teach to a child seems to be speedily forgotten. One teacher in despair declared that her pupils seemed to have traded their memories for what she called "forgetters." It is undoubtedly true that many things once in consciousness seem to have passed, and passed forever, into regions beyond recall.

One Source of Waste in Education

Herein lies one explanation of the great waste in education. Notice that I use the word "seem" to describe what happens. It is perhaps true that they do not pass beyond recall, but we have lost them because of one of two things: either we have not endeavored to recall them, or we have lost the string of association by which we might readily have drawn them again into consciousness as objects of attention. Both of these causes operate to lessen the value of teaching.

Every time an element of knowledge is recalled and made an object of attention there is

established an increasing tendency to make easy its recall. The reverse is also true. Allow an element of knowledge to lie unnoted in the dim recesses of the mind, and there comes a time when the power of recall seems to have been lost. Hence the great importance of frequent recalls of knowledge to the center of consciousness. If this is done with the wise variety in method that a good teacher knows how to use the result is most important. If, however, it becomes the monotonous iteration of the same things in the same way interest is destroyed and the teaching process is useless.

Value of Recall

The little girl, daily required to hear the twenty-third Psalm, finally said, "Mamma, let's not read about 'The Lord is my shepherd' today, I am tired of that." The same truth holds concerning the lesson plan. If the teacher repeats with endless monotony one order of exercises from Sunday to Sunday he will find at last that it is increasingly difficult to secure attention. Frequent and varied reviews of truth, if wisely conducted, are not distasteful to the pupil. But frequent and monotonous reviews, as Shakespeare says, "clog the hungry edge of appetite." We all know how apprehensively we approach the quarterly review. We are practically

Shakespeare

defeated by our own state of mind when we enter upon the exercise, and yet the review is a valuable, and may be made a delightfully interesting, part of our teaching.

The longer we delay the recall of an image or memory product the more difficult it is to recall it. For this reason it is always wise to secure a recall of the mental image as early as possible. It is not the mere number of repetitions which determines the final worth of an impression, but the frequency of the repetitions. When a stone is dropped into a pond of water the waves at once begin to move outward from the center of disturbance. The farther they move the less distinct they become, until finally they are practically beyond the range of visual recall. We say we can no longer see them. This figures in a way the career of impressions in the mind. The longer they are left unnoted the more difficult is the power of recall. Finally we say they are beyond recall. The thing to note is that while they are relatively active in consciousness they should be recalled again and again until the mind becomes facile in the power of recall.

Frequency of Recall

The training of the memory is not the whole of an education; but it is a valuable part. To know a thing implies the power to recall it. Of what use is teaching if its results do not become

permanent possessions of the soul? It is my belief that these memory images may be so taught that they will outlive the body and remain with us for all eternity. To hold this belief dignifies the teaching process and honors the great Giver of the soul. It also adds to the responsibility of the teacher. We must not lightly regard our teaching processes nor thoughtlessly select our teaching materials. The memory is a splendid auxiliary to the higher thought processes; since it is the memory that must give permanency to their activities by holding the results clearly and readily in consciousness for use. When once a thing has been clearly taught, the teacher should develop occasions for its frequent recall. This is most important. It renders knowledge facile. It flows readily, easily, freely, in the mind. It makes knowledge usable.

Memory and Education

In your Sunday-school class, follow clear instruction with judicious drill. Think how many things that you once knew are gone beyond recall, because you did not have them drilled into your memory by frequent repetition. There is nothing so senseless as to drill upon trivial or non-understood things. Avoid that if you love a child's soul; but consider how unjustifiable is a teaching process that does not carry knowledge to the point where it becomes permanently use-

ful. I ask you to give me the answer to the question: "Seven times six are how many?" You know instantly. You have been drilled on that. You know it in a usable way. "Seven times sixteen are how many?" You are not so sure of your answer. You may want pencil and pad for that, or you may do as one of my pupils did, say seven times eight are fifty-six, and two times fifty-six are one hundred and twelve. Note how he had to change the problem into forms that were drilled into him before he could mentally assert a conclusion. We must deepen the impression if we are to secure proper and prompt expression.

Memory and Drill

You will not forget that good teaching also requires that the new thought-image is to be associated with other thought-images. Thus the binding force of association is utilized to enrich knowledge. Knowledge is not literary hash. It is an organic meal, each part of which is to complement each other part, and the laws of association are to bind them into a unit.

Every time a former impression, or mental image, is recalled, it is brought into some new relation to other images. Even as simple an image as that of *dog* is made richer by recall. This enrichment is secured not only by increased vividness, but also by increased association with

other images in the mind. Every time I recall the figure of Jesus standing at dawn by the mist-mantled shore of Galilee, the light striking across the hill-top, the small fire glowing in the twilight, and illuminating the face of the Master, —that splendid scene of a great life-light on a background of night and darkness,—I can increasingly comprehend his invitation to the night-toilers: "Come and break your fast." I have pondered this scene until it is so vivid that I almost discern the awe, the sacred hush, that overcame the disciples; and the glow of the fire seems to me to illuminate a face that shines upon my soul all through the day, all through the night. I bless God for that picture of hope, of help, of Him.

Enrichment of Memory Images

Questions and Suggestions.

For testing one's grasp of the subject, and for discussion in Teacher-Training Classes.

Note that the percept is also called an idea or an image. Do you see why this is necessary?

Can you distinguish clearly the *real cat,* the *picture cat,* the idea or *image cat,* and the *word cat?* In what order should these be presented to the mind of the pupil?

If we reverse the true order, what is likely to result?

Name any instance known to you in which the idea recalled did not agree with the thing it represented. What explanation can you offer of this confused result?

A child that had never before seen a fern called it "a pot of green feathers." Do you see why?

If you have not thought of your primer for many days, where was the knowledge of the primer since last you thought of it until now? Could you have recalled it at any moment of this intervening time?

Do we ever really forget?

Do we know a fact when we can repeat it from memory?

Consider the permanency of knowledge once set in the human soul.

How do you proceed to make easy the power of the child to recall what you have once taught?

What is the secret of interest in review work?

What is the relation of memory training to the whole problem of education?

Consider what drill means in education.

What do the laws of association do with the facts in memory?

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VI

RETENTION AND RECOLLECTION

TWO important things for the teacher arise at this point. If the impression is to be deep and abiding it must be made when the attention is aglow with interest. 1. The fact we wish to impress must be given with directness and with emphasis. You have often noticed the tendency of children to study aloud. It is due to the fact that the sound of the words helps deepen the impression. I have known persons who would nod the head, tap with their fingers, or stamp their feet upon the floor that they might in these ways deepen the impression. We do know that a change in voice, a tension of muscles, a momentary pause, the raising of the hand, the repetition of the important words—all aid in making vivid the impression in the mind of the learner. We recall a place we have actually seen better than one we have read about, because the place seen is more vividly impressed,—its image is more distinct,—than is that of the place we have only seen indirectly through words. Teaching through objects has a value that teaching through words cannot possess.

Directness Aids Retention

2. The impression must be given when the mind is in right attitude to attend to it. If we are to retain the impression long, we must acquire it under conditions of interest. The boy who is excited over a game of ball is able for a long while to recall the details of the game. This keen interest secures a fineness of detail that is of tremendous significance. How futile it is to try to secure right memory-products when the mind of the pupil is attending to matters foreign to the lesson in hand!

Interest Aids Retention

3. The value of the impression is heightened when it is accompanied by strong feeling. This is the basis of our great orations, our great humanitarian societies, and our impassioned literature. Men and women under the stress of great emotion were so vividly impressed that they could not remain quiet. The utterance of the feeling was imperative. They spoke, they sang, they wrought, because they felt keenly.

Feeling Aids Retention

4. The value of the impression is also conditioned by the state of the body. If we are fatigued, if for any bodily or mental cause the vigor of the mind is in any degree impaired, the product in memory is weak.

Physical Basis of Memory

This analysis may seem somewhat tedious, but

if you will give it careful study you will see how depth of impression is secured through attention.

Note in the next place that if the impression is to be retained it must be frequently repeated. The great bulk of our images answers to objects that we have seen again and again. The more frequently we recall an image to consciousness the more enduring will be the image. This law is so obvious that it has always been used by teachers, and often to the abuse of the memory instead of its training. Masses of unrelated and non-understood things are drilled into the memory, as if the mere ability to repeat great sums of things were in some way knowledge. Thus arises that pernicious process of cramming, the bane of healthy mental growth and the inevitable retreat of poor teachers. Things thus forced upon memory are so much dead wood. They are not only useless, but they impair the memory for its proper function, which is to hold for subsequent use facts of knowledge already clearly understood by the mind.

Repetition

The function of memory is twofold,—to retain and to recall knowledge. Let us now consider the conditions under which knowledge is most easily and surely recalled through an act of memory. Note that there is a predisposition to recall what has been vividly impressed. All

that our study can do is to point out the conditions under which this natural tendency will best manifest itself. The answer to this inquiry is found in the experience, common to us all, by which we attach to each fact of knowledge some other fact of knowledge. The greater the number of these attachments or relations, the more readily is each fact recalled. Thus we endeavor to link our facts together. Every such connection makes each fact in the series more valuable, because it is thus more readily recalled, it is more usable; and because it is thus enriched, it has a wider use. Isolation of facts in the mind is as fatal to mental growth as is isolation of the individual to social progress. The value of frequent recall of memory images lies in the attachments or the relations they thus establish. It is a most interesting study to trace the subtle connections by which one memory image is recalled by another. All these connections may be grouped under general laws called the laws of association. These association laws give us the explanation of the power to recall memory images. They are usually catalogued as the (1) law of contiguity; (2) law of similarity or resemblance; and (3) law of contrast. Others are sometimes given.

Retention and Recollection

Laws of Association

(1) By the first of these laws we find it relatively easy to associate places, things, and events that lie near to each other. Experiences which occur together usually suggest each other. When one is recalled, the other is likely also to arise in consciousness. I was in Louisiana at the time of the great flood in western Pennsylvania. These two facts have seemingly no relation, and yet I seldom, perhaps never, recall my trip from Shreveport to Monroe that I do not also recall the awful loss of life at Johnstown. The two things came together, and the one recalls the other. The association is fixed; the images are wedded. What God thus joins together, we cannot put asunder. When I recall the Sunday afternoons of my boyhood summers, there always arises the fragrant memory of walks in the forest with my father. But why enumerate? The law is written over all our experiences. The thing to remember is that no unlovely memory shall attach to the experiences of our youthful years in the study of God's Word. Let all the associations of that study be wholesome and sweet and helpful. Thus we shall permanently predispose the soul of the child to a sincere love for the better life and its lessons as we have endeavored to impress them.

Contiguity

(2) Things that in some intrinsic manner re-

semble one another are usually so grouped that their images mutually aid one another in recall. As I think of Christmas giving, I recall the observance of this act in the island of Porto Rico. There the gift-giving occurs at the anniversary of the coming of the wise men from the East, who came with gifts to Him whose star they saw in the east. I can yet in memory see the grass-filled boxes outside the doors of the peasants, and the simple faith of a childhood that believes the wise men will come on the backs of donkeys. If a child has been naughty, the donkeys eat the grass and leave the box empty. If, on the contrary, the child has been good, the fragrant grass becomes the depository of the gifts that the wise men bear for those that are worthy. While I write this, a flood of similar observances in all parts of the world is recalled, and while I ponder upon the world-wide custom, my heart catches itself with a great joy as I recall the One in whose honor all this is done. This is but a type of a form of association that knits together in memory vast groups of related images. A wise teacher always seeks to establish association by resemblance.

Resemblance

(3) Things that in some manner suggest opposition or contrast are generally so grouped in memory that they mutually recall each other.

How full our lives are of contradictory things that thrust themselves forward in association. Upon Thanksgiving Day, when we had our home dinners, how common was the remark, "I wish every family in the city might to-day have as good a meal." It was our own comfort in association with the needs of others that caused us thus to recall the two together.

Contrast

The fabric of our thought is filled with these contrasted pictures of sorrow and joy, of pleasure and pain, of health and sickness, of right and wrong, of life and death. The Bible itself is largely a record of the conflict between two great opposing forces,—good and evil, God and the evil one. Good teaching notes this form of association, and endeavors to impress truth by positive ideas of what truth is, and by negative ideas of what it is not. There is thus a basis in this law for positive teaching and for negative teaching. We do what is right by knowing what the right is, and also by knowing what it is not.

One finds in these natural laws of association most important guidance in teaching. The wise teacher will use his materials of instruction in such a way as to occasion in the mind large groups of related truths, bound together by every law of association through which the mind operates. In this way each new truth becomes a part

of a system of thought. It is enriched, and it enriches by every proper association thus established.

There are schemes of association that are devised to trick the memory into grouping things that are not naturally related. They are called memory systems. They employ some form of mnemonics to take the place of a natural law. From all these keep yourself free. If they have merit, it is due to their use of natural laws, which had better be used instead. If they are opposed to these laws, they are in the end pernicious. Nothing can be devised that is quite so useful as the laws God has set in the soul. Let us discover these laws and follow them.

Questions and Suggestions.

For testing one's grasp of the subject, and for discussion in Teacher-Training Classes.

Consider the value of directness and of simple language in teaching.

What things in your experience as a pupil in the Sunday-school do you recall most vividly? What suggestion does this offer to you?

If fatigue has something to do with memory results, has it also something to do with teaching? What will the amount of sleep you secure Saturday night have to do with your usefulness as a teacher the next day?

How do you secure repetition without at the same time resorting to the cramming process in teaching?

Just what is the legitimate use of memory?

Study your own mind processes to verify the statement that the mind naturally tends to recall former facts of knowledge. Is this recall a pleasurable activity?

How do you enrich a fact of knowledge?

Outline the laws of association, and write a paragraph based upon your own experience illustrating each law.

Write out at length the laws of teaching that a study of the laws of association suggests.

What laws of association, not named here, are suggested to you by a study of your own processes of recall?

VII

THE BUILDING OF IDEALS

MEMORY is the soul's storehouse. In it is treasured all our past. From it we draw from time to time the elements of knowledge we need for present use, in determining both what to do with the new perceptions that are constantly forming in the soul, and also what to choose for guidance in conduct. Thus all that we have known is of use in interpreting new knowledge and in directing us to additional knowledge.

Memory and New Knowledge

A new object is presented to my senses. I am not aware of having perceived it before. I am surprised. "What is it?" I ask. At once all my remembered knowledge that in any way resembles it rushes to my aid. The soul is resolved to subdue it, if it can. It can, if it is not entirely new. But if it is entirely new I cannot answer the inquiry. The boy that for the first time tasted a new kind of candy,—called in the trade a sour-ball,—found it at last sweet, then transparent, then hard, and finally thought he had identified it. He said: "It is sweet ice." This was the best he could do with it.

I recall a series of events. There is a break in the series. Some additional element is needed to complete it. Through this power of recall I am made familiar with my present mental stock; I am also made aware of my lack. Knowing what I need I am able to institute inquiries that will secure it. Thus my knowledge becomes increasingly complete.

Memory recall is exact recall. The thing comes again just as it was. We recognize it not only as a thing of the past, but the exact reproduction of the past. Is there any other method of recall? Do we possess the power to separate past knowledge and recall only chosen parts of it, and combine them into an object of thought, each part of which is a past experience, but which, as a whole, is not at all like anything in our past knowledge? We have such a power. It is at once the most fertile and the most dangerous power we possess. We call it Imagination, by which term we designate the power of the soul to work up its past experiences into new forms of thought. It seems as if the soul wearies of exact recall, and decides to follow its own caprice, its own order of procedure. I have known boys, accompanying their father for a walk, obey the restraints of good form until

Exact Recall

Imagination Defined

the native woods were reached, when with a shout and a leap all objective guidance was thrown to the winds, and the boys ran and leaped and shouted and reveled in the glorious freedom of unrestrained activity. So it seems to me that at times the soul breaks away from the routine of memory recall, and virtually proclaims its purpose to set in consciousness what it most enjoys, regardless of the relation this may have or not have to any real experience of the past.

Thus the soul builds only chosen elements, rejecting all that are broken or unlovely or unworthy, into an ideal which it cherishes vastly more than any real because it is the best combination it can make from the best elements it can choose out of its whole treasury of knowledge. The function of this power of the soul is to create our ideals. God wants us to enjoy not alone the finest scenes that fall within our ken, he wants us to enjoy the finest things our souls can entertain. Hence he has given us this power of recreation by which we may make for ourselves a world after our own wish, peopled as we prefer, and abounding in such life and incident as we can invest with the fullest measure of feeling, and is consequently to us most delightful. We know these products to be distinct from memory products after we have created them

Function of Imagination

often enough to become familiar with the fact that they cannot, as a whole, be referred to our past experience for verification.

Thus by eliminating the things we care least for, and by substituting others that we do care for, we build, bit by bit, our beautiful ideals,—the soul-images that so potentially influence our lives. How full of feeling is this activity! How we revel in it because we are free from all limitations! Our minds are like the river that "glideth at his own sweet will." Thus we make the picture life of thought which at last we carve into a life of deeds. Without ideals there could be no progress,—only endless and changeless, dreary and hopeless monotony. Without ideals our minds would become like the wayside pool,—stagnant and deadly. With ideals they become like mountain rills that leap from moss-rimmed rocks in endless showers of silver spray, clothed in rainbows, and bearing in their sweep life and beauty and grandeur. Happy the child whose unfettered spirit may build after its own plans the terraced slopes, the sun-crowned spires, the carved pillars, and the golden portals of the temple of truth. Into it his spirit may pass to find the sweetest communions, and to gather inspiration for the highest achievements. It is the soul's most holy place. Here the divinity that

Power of Ideals

is in us is enshrined. Here we may worship and adore. The soul is most joyous when most free. The desire to build ideals is innate. We long to become what our ideals figure. The struggle is always from the thing we are to the thing we wish to be. Lowell well portrays this in his poem entitled "Longing":

Lowell

Of all the myriad moods of mind
That through the soul come thronging,
Which one was e'er so dear, so kind,
So beautiful as Longing?
The thing we long for, that we are
For one transcendent moment,
Before the Present poor and bare
Can make its sneering comment.

Still, through our paltry stir and strife,
Glows down the wished Ideal,
And Longing moulds in clay what Life
Carves in the marble Real;
To let the new life in, we know,
Desire must ope the portal;—
Perhaps the longing to be so
Helps make the soul immortal.

Longing is God's fresh heavenward will
With our poor earthward striving;
We quench it that we may be still
Content with merely living;
But, would we learn that heart's full scope
Which we are hourly wronging,
Our lives must climb from hope to hope
And realize our longing.

Ah! let us hope that to our praise
Good God not only reckons
The moments when we tread his ways,
But when the spirit beckons,—
That some slight good is also wrought
Beyond self-satisfaction,
When we are simply good in thought,
Howe'er we fail in action.

It is to be noted that this power to create ideals is an intentional power. It is different from dream-life and from the air-castle life that some associate with it. This association has been unfortunate. This association has led many to regard the imagination as a sort of capricious, dreamy, hazy, and useless power. It has even led us to regard the man of ideals as a rainbow-chaser, a dreamer, an impracticable and altogether unworthy person. This is neither just nor reasonable. It is in fact a most valuable power, one that we should love well enough to give it adequate exercise, and understand well enough to give it thoughtful consideration in a study of the complex soul of a child.

An Intentional Power

Through this power we bring our rich feeling-life into happy combination with our thought-life. The imagination is the feeling-power of the soul. By it we invest the barren facts of knowledge with all the glow and ardor and fragrance which fill the recesses of the soul. Note that the

imagination builds only concrete images. It breaks up our abstract and general notions into individual and concrete pictures. This is why it lies so near to the feeling-life. I think of leadership, and there arises in my soul an image of that heroic leader who for years fed his father-in-law's flocks, and for the same time fed upon the thoughts that God gave him, until he became wise enough and strong enough to speak for God in Egypt, to act for God in the wilderness, and to talk with God in the morning, alone, above the mountain mists. In my imagination there looms up the heroic-souled Moses. I think of noble womanhood, and there comes to me an image of that queenly-spirited and really noble woman—Ruth:

Imagination and Feeling

> "When sick for home,
> She stood in tears, amid the alien corn."

I think of father-love, and there sweeps into my vision the broken-voiced and heart-wrung king crying in the agony of his soul, "O my son Absalom, my son, my son Absalom!" How infinitely superior as teaching material are these warm, concrete pictures in the imagination to the cold abstractions of memory and of judgment! How the imagination speaks in the valley of the soul, and the dry bones of thought

stand up, clothed with the flesh of feeling, and thrilled with the warm pulse of life. Oh, my teacher! ponder well this power of the soul. Its issues are so far-reaching and so fruitful.

Imagination is limited to our perceptions. We cannot ideally create a world containing elements wholly outside of our experience. The ideals of the blind are colorless. The ideals of the deaf are soundless. The ideals of the city child lack the rich imagery of the country. The ideals of the country boy lack the elements common to the city boy. A girl educated in Ohio, where she never saw a mountain, and her teacher had never given her any notion of mountain beyond its elevation, wept when she came east and drew near to the great mountains of Pennsylvania. She explained that she was frightened lest the train should break asunder on the very crest of the mountain. Upon inquiry, it was ascertained that she thought the top of the mountain less than a foot in width, with sharp slopes on either side.

Experience and Ideals

The ideals of all of us are bound up with our experience. If, then, we wish to build beautiful and true images of the higher life, we must set the elements of this life vividly in the soul, and endeavor, by all the skill at our command, to help the pupil to erect right ideals of the life he should live. The most elusive power of soul is

the power of feeling. To capture the feelings is to control the soul's citadel. Study carefully the Bible references to the heart, the figurative fountain of feeling. You will then begin to understand why the Psalmist writes, "Thy word have I hid in my heart." You will know with new meaning the value of the wise man's injunction: "Keep thy heart with all diligence." You will also begin to comprehend the great beatitude: "Blessed are the pure in heart." If this power of feeling is so potent, let us ask ourselves prayerfully, "How may the feeling-life be trained?"

Questions and Suggestions.

For testing one's grasp of the subject, and for discussion in Teacher-Training Classes.

How do you distinguish between a product of the memory and a product of the imagination?

What do the following words suggest to you: Carrara, Miniver, Rococo, Vedas? If you cannot answer the question "What is it?" in each case, what do you do? What does this suggest to you as a teacher?

Recall any related group of ideas, as the Presidents of the United States in order, the kings of Israel in order, the cities Paul visited on his way to Rome. If you fail to recall all of the series, what do you do?

Do you see any reason for calling imagination a dangerous power? Ponder this thoughtfully.

In what way is our ideal related to the real? Which is the more potential? Discuss the way we know an imagination product from a memory product. What

is meant by the imagination's power to create ideals being an intentional power?

Put your idea of goodness, of kindness, of helpfulness, and of faith, into a concrete image. Study what you did in each case.

Are you trying Sunday by Sunday to give your pupils the materials of thought with which they may through imagination build a beautiful life?

VIII

FEELING AND IMAGINATION

IN THE preceding chapter the question is raised, How may the feeling-life be utilized in the education of a soul? The answer to this inquiry is as difficult as it is important. We all agree that education must influence the whole life of the soul. It must not be addressed to the thought-life alone, but must also touch the feeling-life and the will-life. Our educational literature is filled with elaborate discussions of the thought-life, and some discussions of the will-life, but really no clear discussion of the feeling-life. When we considered interest in its relation to attention, the feelings thrust themselves into the discussion. Here, again, in a discussion of the imagination these feeling elements claim our thought. In fact, every time we drop the plummet to the inner depths of our discussion we shall invariably touch some aspect of feeling.

Feeling and Imagination

Dr. Holland characterizes the atmosphere in the Garden of Eden as "uneasy with its burden of vitality." I have been in a tropical forest,

deep in a valley of Porto Rico, where the atmosphere seemed surcharged with the plastic elements of life. Light and warmth and moisture were so beautifully blended that it seemed only necessary to disturb, by a wave of the hand, the delicate poise of elements, and there would burst forth a wealth of bloom, a profusion of life, to thrill the beholder. One felt instinctively that life, nascent but real, was in the very elements about him. So, it seems to me, it is in the soul. Everywhere, brooding like an over-soul upon the thought-life, is this marvelous mystery of feeling. One can feel the tension, one can almost vision the sweep of its power, as it surges like a fragrant tide of life over the ranges of our thoughts. There is a strangely solemn pause. We await the issue. This feeling is gathering strength. At last it breaks over all barriers, and sweeps upward into thought. The tension is relieved. The vague sweep of our feeling is crystallized into thought, and rests in consciousness as an element of knowledge.

Feeling and Thought

> "All thought begins in feeling,—wide
> In the great mass its base is hid,
> And, narrowing up to thought, stands glorified,
> A moveless pyramid."

Thought that is born of feeling, and is "un-

easy with its burden of vitality," is thought energized for the will. It issues in action. We feel keenly, know clearly, and act promptly. The act is conditioned more by our feeling than it is by our thinking. We act because we feel, and as we feel. Hence to capture the citadel of action, the cohorts of conduct, we must regard the feelings. When our feelings are crystallized into thought elements they naturally seek the imagination as their channel of expression. The imagination lies midway between feeling and thinking. On the one side it shades into the indefinable elements of feeling; on the other side, into the definable limits of thought. The imagination may be figured as the bridge that spans the valley between the ranges of feeling and of thought. Over this bridge our feelings sweep to be organized into thoughts. Their passing is most interesting. The result is most perplexing. In the vistas of thought we arrange our ideas deliberately for some selected service. Over the bridge swarm our feelings, and lo! the ordered array of ideas is broken, the unexpected has happened. The issue is action wholly unlike what we planned, and frequently wholly beyond our control. We say we are carried away by our feelings, swept from our thought moorings by the

Feeling and Will

The Bridge of Feeling

tide of emotion. Let us ponder this mysterious process.

If we can figure imagination as a bridge over which our emotions sweep into our thought-life and thence to our volitional-life, a number of interesting things arise for our study. Thought may solicit feeling, may beckon to it to come over and join in the complex of our ordered life of thought. This is especially true after experience has demonstrated the enrichment of our thought by the addition of feeling. Our thoughts may be enriched in various ways. We note now only one way,—by the addition of feeling. I heard a good man say that when, at thirteen, he left home for college, his father said to him: "My son, if, when you are away from home, any of your comrades invite you to touch even one drop of liquor, I have only one thing to say, 'Remember your mother.'" The sweep of feeling from a heart full of mother-love kept his hand from the withering curse. As I write these words there comes to me a picture of our old village doctor, standing in my father's store waiting to receive from me his daily mail. As the package was passed to him, he looked me kindly but earnestly in the eye, and said: "Martin, I have known your family in this valley for three generations. I never knew one of them to be in-

Illustrations

toxicated. See to it that you do not break the family record." It was the best temperance sermon I ever heard.

Feeling may be weaker than thought, and the mingling of the two leaves thought in control; or it may be stronger, and place feeling in control; or they may be so evenly matched as to leave the will without a motive strong enough to afford guidance. We all pass under the aspects of the struggle between feeling and thought, between emotion and reflection, between passion and purpose. Sometimes the thought-power seems to have strength to lift the draw of the bridge, to close the avenue of approach, and to compel the feelings to wait and wither and waste. In the meantime, with cold, calculating intellect we allow no emotion to tinge the colorless sky of our thought. Against such a stolid and resisting mind, "To-day, if ye will hear his voice, harden not your heart." There is no justification for the idea, so widely prevalent, that good thinking must be thinking devoid of feeling. The wise teacher will allow the feeling-life of the child to fuse with his thoughts, will encourage all that rich imagery that results, will be careful only that the emotions which are at first crude and untrained become at last refined and controlled. The child that is being taught about the loving

A False View

Father has a perfect right to "come before his presence with singing," to "enter into his gates with thanksgiving" and with gladness, "and into his courts with praise" and with rejoicing. To deny him this need of his soul is to allow his rich feeling-life at the first opportune moment to run into riotous rebellion against the very things we most desire him to accept. His emotions are not to be driven with flaming sword and wrathful menace from the fragrant fields of religious truth. If only we knew how much better it is to be kindly stern and sternly kind, than simply to be sternly stern in dealing with our children in the Sunday-school!

If we do banish the child's emotions from our teaching processes, remember that these same emotions will crowd the bridge, will pass the gate, and sooner or later break down all barriers, overthrow all thought restraint, and sweep the child on to his doom. I've known parents and teachers who unwisely undertook to do this very thing. "Crucify all pleasurable activity," was the cry. Alas! they learned, at last, that God gave us these emotions that we might train them for service, that we might marshal them like an army for the victories of the soul.

It is better to allow the normal flow of feeling over into the region of thought. In this way both thought and feeling become organized, and

pass under the control of the will. Note, too, that when thought is stimulated by feeling there is at once a mental result that demands expression. We do not always act as we think. Our lives might be ideally moral if we did so. There is a great gulf at times between the way we think duty and the way we act it. The closing of this gulf is the work of the teacher whose interest is moral or religious. Conscience is the revealer of this gulf. By conscience we are made aware of the difference between our ideal life in thought and our real life in action. Conscience seems to me to be really the measure of this difference. When the difference is great, the tension is great. We say conscience is aroused. What really happens is that there is a sense of pain, due to the tension by which we realize how far our conduct falls below our ideal. When we do our best, when our conduct rises to the plane of our ideal, we relieve the tension. Conscience is quiescent. We feel no pain. We have acted up to our thought-standard. We have for the time lived ideally. Feeling aids conduct to reach this high plane. It is, therefore, of tremendous value in molding our lives on the ideal side. It follows also that the power of the soul that builds our ideals is a power most intimately identified with the phenomena of conscience.

What Conscience Does

The ideal is the standard set in the soul up to which conscience strives to draw our conduct. If we are living below our best, it is perhaps due to the fact that we lack a clear ideal of that best, or it may be that we have so long ignored the beckonings of our ideal that it is no longer potent as guidance to us. We may live so long below our best as to lose the power to reach it. This may figure the state of mind possessed by the habitually base man or woman. In that event, the only human relief lies in building a new ideal that may be reached. This may suggest the problem of social reform in a score of directions.

The Ideal Defined

But the child may be saved the awful struggle with an offended ideal, provided wise teaching makes easy and constant the realization of its ideal. Let us call up again our bridge between thought and feeling. If the feelings sweep over the bridge, and, unchecked by thought, rush on to action, we have a most dangerous condition. The soul is in the thrall of unrestrained passion. We have actions that are frenzied, intemperate, and riotously excessive. We have the quality of the mob. We are crazed by passion. This is sometimes seen in children who give way to wild bursts of anger and other base emotions that outrage all thought-ideals, and that seriously menace

the well-being of the child. The will is under control of blind passion. The thing to remember is that feeling must be tempered by thought before it is a wise guide to the will. On the other hand, thought uninfluenced by feeling is at times a dangerous guide to the will. Shakespeare figures such a character in Iago, who may be characterized as a sort of intellectual devil. Evidently it is the judicious blending of all the qualities of soul that makes for sanity,—sanity of thought, sanity of feeling, sanity of conduct.

Children's Conduct Unstable

The flow of feeling over the bridge in childhood is more steady and less checked than when later in life there is an organized thought-life to intercept it. Children are impulsive. Feeling flows unrestrained to conduct. Conduct is not wisely regulated. No thought ideal has as yet been set up. We must not, however, conclude that their feelings are not keen. To them pleasure and pain, joy and sorrow, are not only very real, but very acute. Many are the tragedies of childhood that to mature minds seem trivial. We teach wisely only as we keep close to the realities of the child. We must become as little children if we are to lead them. Remember that the concrete, living, acting qualities of things are the ones from which the child most fully secures nutrition. Press your lessons into

such forms, and the question of interest is settled.

The teacher must distinguish carefully between true imagination and those wild and sudden bursts of fancy which most children manifest at some time or other in the development of their minds. This latter phase of the subject is sometimes treated of as fantasy, by which word we are to understand the power of the soul to weave our experiences into forms that are absolutely unreal and unattainable. These grotesque and fantastic products are sometimes spoken of as phantasms, and the tendency of the child mind to build these is so common that we have a whole literature developed in harmony with this activity. It is the literature of fable and fairy tale and all that sort of thing, the purpose of which seems to be to give nutrition to the feelings and to enable this power to work itself off in the least harmful way. There is no law of the mind to govern this act. We seem to have really no part in it, but look upon the act as if it were something going on independent of us. The amount of attention is small and the products are generally valueless. Unless the child indulges in this activity at times when he ought to be engaged in some serious matters,—that is, in matters that are specifically self-directed,—the pro-

Fantasy

cess is not to be seriously regarded. The child comes through the period without apparent injury, and seems to be aware all the while that there is no reality in this act. The process continues even when we are asleep, because the soul never ceases to act. Memory itself is active only in a suggestive way; that is to say, there seems to be a willingness on the part of the memory to allow these products to be worked up without any regard to the result. The phenomena of this phase of imagination need only to be recognized, but not studied by the Sunday-school teacher. His work is not with these side activities, save only in so far as he recognizes what they are, and makes proper note of their appearance.

The imagination proper, on the other hand, is a very real power, and its products are permanent. It is in one aspect a dangerous power. Let us understand what that means. Any power which reports the feeling-life intimately must be trained with great delicacy and care, because these feelings will assert themselves, no matter what we may do to prevent it. If the feelings themselves are unlovely and immoral, they are very likely to occasion images that are of the same character, and the child may be building in his soul, even without our knowing it, images that will interfere with anything like high and helpful educational processes. It is the problem

of the teacher at this point to nourish the feelings of the child with materials that will weave themselves into pure and helpful images. Let us not be afraid to take note of the feelings of the child as they become molded into thought forms by the imagination. Let us encourage the child to give expression to his images, because in this way he is most likely to create only the kind of images that are pure and clean. Social Purity Leagues are doing a great deal of work in this direction. They try to keep the fountains of feeling sweet, and as a result the whole thought of the child is wholesome. I wish to commend to you a thoughtful reading of Dr. Josiah Gilbert Holland's chapter on "Vices of Imagination," in his volume entitled "Gold-Foil." You will find it one of the most helpful sermons in this direction. He points out among other things that many people toy with sin and they harbor these unclean images sometimes for years. There seems to be no act to indicate that they are present when suddenly the crash comes. Dr. Holland is of the opinion that these crises are not sudden, but are due to the fact that the mind has harbored unlovely images for years, and that gradually the whole moral fiber was broken down and finally could no longer restrain expression.

A Needed Caution

Dr. Holland Quoted

His description of the world of sense built by the imagination seems to me to be so strikingly effective that I quote for your study the paragraph entire:

"How fair and foul it is! Like a fairy island in the sea of life, it smiles in sunlight and sleeps in green, known of the world not by communion of knowledge, but by personal, secret discovery! The waves of every ocean kiss its feet. The airs of every clime play among its trees, and tire with the voluptuous music which they bear. Flowers bend idly to the fall of fountains, and beautiful forms are wreathing their white arms, and calling for companionship. Out toward this charmed island, by day and by night, a million shallops push unseen of each other, and of the world of real life left behind, for revelry and reward! The single sailors never meet each other; they tread the same paths unknown of each other; they come back, and no one knows, and no one asks where they have been. Again and again is the visit repeated, with no absolutely vicious intention, yet not without gathering the taint of vice. If God's light could shine upon this crowded sea, and discover the secrets of the island which it invests, what shameful retreats and encounters should we witness—fathers, mothers, maidens, men—children even, whom we had deemed as pure as snow, flying with

guilty eyes and white lips to hide themselves from a great disgrace!"

It seems to me that we have here an exceptional opportunity for the Sunday-school, because, in a negative way, it protects the child, at least for a time, from any nutrition of his feelings which might lead to such dire results; and, again, the Sunday-school does give the teacher an opportunity to put into the mind of the child through his feeling-life such a group of rich concrete materials as will compel his mind to organize pictures through the imagination of things that are pure and clean and lovely altogether. Sometimes we are not satisfied because we do not obtain the results in thought which we desire. Even if thought is not secured and expression is not obtained, some good has been done by giving to the child the necessary materials out of which in due course of time he will build bit by bit in his soul images that will guide him in right lines of wholesome thought. The feelings are the quickeners of conduct, and if the feelings are of the right sort the issue in conduct will always be worthy.

A Sunday-School Opportunity

If one's feelings are molded into thought-images by the imagination, and the teaching process stops there, we are in very great danger of giving the child the wrong materials for his

final religious education. He must look beyond these images, look through these images, and see the reality of religion which these images merely shadow forth and define. Back of the imagery must be insight—an insight which recognizes that the images themselves are not the final things, but merely guides to the great unseen realities which are, after all, the proper possessions of the soul. If the mind of the child rests in its images, it will come at last to worship these, and there results not true religion, but idolatry. When the child worships the images of gods and of other religious conceptions his intellectual life corresponds to that of nations that have never gone beyond the stage of idolatry. Image worship is almost a universal worship at a certain stage, both in the development of the race and of the individual. When the Israelites in the wilderness were left to themselves, or seemed to be left to themselves, they created some image, as of a golden calf, and before it prostrated themselves in worship. But the true Christian education pushes beyond imagery and seeks to worship only real things of the spiritual life, and understands that all this imagery is but an attempt of the human spirit to give form and definition to the unseen but very real things of the kingdom of heaven.

Danger in Images

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Be sure, while you teach, to make clear to the mind of the child the great distinction between an image and the reality which it represents, and to impress upon the mind of the child that worship belongs not to the thing made by hand, but to the things which these hand-wrought objects in a crude way merely typify. You will see, of course, that these images are the concrete materials up through which the soul of the child climbs to his final and triumphant understanding of religious things. You will use in your teaching beautiful poems, beautiful songs, beautiful pictures, and other art materials. See to it that the child understands that all of these are but the products—the broken products—of limited mental action, and that they are not the eternal and enduring realities. Happy the teacher that has skill and insight to lead the child out of the things of the senses up into the things of the spirit.

Images and Realities

Thought is organized feeling. It is feeling molded into permanent forms, and stored in memory for use. The mold is the imagination. Imagination is the power by which the soul defines feeling, molds it, gives to it limits and bounds. All great virtues are objectified as images. This is the picture-making power of the

Thought Defined

soul. Faith, hope, and charity become the three graces; the three graces become three young women, in whose faces the artist sets the qualities that God, through him, seeks to reveal. We need to define our religious feelings in these images. This makes more real our understanding of them. Our painters, architects, sculptors, poets, musicians, all use this power to convey by images the great passions or emotions of the human soul. All the great productions of art are crystallized feelings, caught in color or form or sound or language, to be enjoyed forever. Take up your favorite poems, musical productions, and other rich art materials, and study them as the definitions of religious feelings. It is not necessary to cite examples. The world is full of material. Note, too, how full of symbolism is our religious environment. Ask yourself what all this objective symbolism is worth as teaching data, and consider, too, how empty all these forms are if the informing soul is not trained to give them adequate interpretations. How barren is the soul that sees only the form in art or nature.

Thought Must Be Made Concrete

> "A primrose by a river's brim
> A yellow primrose was to him,
> And it was nothing more."

Questions and Suggestions.

For testing one's grasp of the subject, and for discussion in Teacher-Training Classes.

Have you carefully considered the great need of a better understanding of the feelings of a child?

Are these feelings to be suppressed, ignored, or trained? Why?

Recall an instance in your own life when you experienced a vivid rush of emotion into your thought-life. Do you see any significance in such an experience to the value of Decision Day?

Write or narrate an instance in which your thought-plans were broken up by your feelings.

Discuss with others the balancing of thought and of feeling in your own experiences.

Does feeling necessarily interfere with right thinking? When, if at all, does it do so?

Will an habitual feeling of hatred, jealousy, or kindred passion, color one's thought upon a given subject?

Apply this to your opinion of some one who may have done you an injustice.

Is the Sunday-school a place for the free activity of the feeling-life?

Suppose you ignore the feelings in your teaching, what becomes of interest in your class?

Study carefully the meaning and function of conscience in this discussion.

Study "The Angelus," "Nearer, my God, to Thee," Whittier's "Trinitas," Gray's "Elegy," "The Sistine Madonna," and in general all great art products, to see how great souls define feelings—in color, sound, form, and language.

IX

EDUCATIONAL PRINCIPLES OF MOMENT

THE powers of the human soul are all present at birth. They are given with the soul. No new power is subsequently created. But these powers do not all reach their maximum development at the same time. Some develop rapidly, some slowly. Those that develop most rapidly provide by their activities the materials upon which the more slowly developing ones must act for their fullest growth. One does not become active, and then another; like boys in a foot race, they all begin to move at the same time, but they do not travel at the same rate. Thus they reach their culmination at different periods in the life of the child.

Law of Soul Growth

There is an educational law that grows out of this order of growth of soul powers. Direct your teaching activities to the nutrition of those powers that are at the time most active. The order of their culmination is the order followed in this discussion.

Two Vital Laws

Knowledge must be adapted to the capacity of the learner. This law, like the former one, is worth much more than a passing

notice. It is not enough to have good material with which to teach; we must also know how to adapt this material to the stage of development attained by the learner. Teachers too often forget this fact. Sometimes they remember it, but are helpless to conform to it. A few may be wholly ignorant of its significance.

Sometimes we think that adapting the materials of instruction to the learner is accomplished by the length of the exercise. For young pupils we give short lessons. For older ones we increase the dose; as if in some way our teaching materials were to be administered as we give a medicine,—increasing the dose with the age of the pupil. This is not the sort of adaptation the true teacher has in mind. It is a difference in quality, not in quantity. This change in quality is not, again, to be thought of as a thing to be secured by diluting the lesson with irrelevant and useless things. It is a change in the quality of thought in which the material of the lesson is cast in the mind of the teacher, and in the language with which it is conveyed to the mind of the learner. Both in thought and in expression it must be adapted to the mind of the pupil. The fact that one can teach is not proof that one can teach in every grade of the Sunday-school. There are many details of method that make the

A Third Law.

problem for each grade a specific and somewhat distinct one. Some are most successful in primary work; some in the advanced work. In general, it is increasingly difficult to secure good teaching as one moves downward through the grades. It is also true that many teachers prefer the younger groups under the mistaken notion that here their mistakes are not so easily detected. It is not a question of being found out; it is a question of doing genuinely effective teaching. Thoughtful persons, realizing the greater difficulty in securing good primary teachers and knowing also the great importance of right beginnings, have claimed, with much show of reason, that the teacher of a primary grade has the most responsible position. I do not wish to deny this statement, but I do wish to plead for fine teaching in every grade.

We are prayerfully asking how to keep the large boys and girls in the Sunday-school. Let one answer be this: put them in charge of superior teachers. These older pupils know good teaching. They grow weary in its absence. For these we must make vastly better provision than heretofore, or continue to deplore their all too frequent withdrawal from the Sunday-school. A superintendent should see to it that each teacher is at work in the grade in which that one is most likely to do the best work.

The primary teacher is not to assume that his pupils know nothing when they enter his class. The teacher never begins the education of the child. Much has already been learned. The home and the environment of the child, save in exceptional cases, give the child much valuable experience long before constructive processes under competent guidance begin. Thus the teacher is not the initial teaching agency. He may be, often is, the first to comprehend what the home and the environment have given, and organize it into its highest utility in the soul. For reasons here given, I wish to guard the primary teacher against a rather common misconception of his function. To adapt the subject-matter of the lesson to his youthful learners, he may make his instruction silly. Concrete teaching at this stage is, of course, vital. But there is no valid reason for introducing long and tedious and foolish stories about common objects until the whole purpose of the illustration is lost in its own over-wrought details. There is nothing quite so pitiful as a teacher who has underestimated the capacity of his pupils, and who flounders around in a desperate effort to accomplish something with nothing.

A Fourth Law

Some primary teachers have the idea that they need only some objects like woolly sheep, dolls,

rotten potatoes, and penny candles, in order to be sure of a successful exercise. They push the woolly sheep around on the table, they exhibit the dolls, they cut open the potatoes, they light the candles, and they talk, talk, talk, and lo! it is a lesson. The pupil follows this strange exhibition and is pleased. So is the teacher. But not one sane lesson, not one clear idea, is fixed in consciousness. The teacher has evidently proceeded upon the theory that the more remote and mysterious the connection between the object and the moral to be drawn the better, evidently forgetting that the child gets only the play side of the game and not at all the moral. As a play it is not even justifiable, since the child should handle the objects of the game to make it worth while to him. When will we learn to use objects like these as educational agencies, and not merely as things with which to tickle the fancy and catch the interest of the child? It would add nothing to the constructive value of these remarks to describe some such lessons that I have witnessed. I have only sympathy for the teacher and for the pupils. Let us not censure. Let us rather aid in pointing the better way. I believe, with Dr. Schaeffer, that "to a faithful teacher a tenth of a grain of helpful suggestion is worth many tons of destructive criticism."

A Mistaken View

The kindergartner knows well that play is not of itself educational. It is the constructive phase of play, the phase that the child cares least about, that alone is educationally significant. With an insight that is born of rare native qualities, reinforced by a critical study of educational processes, the kindergartner skilfully shifts the interest of the pupil to the aspect of the activity that is constructive; from an activity in which the emphasis of interest in the learner passes from the process to the end sought by the process; from play to work.

Play and Work

In play, the interest rests in the process; the result is not significantly regarded. In work, the interest rests in the result; the process is not significantly regarded. In the Sunday-school, the emphasis must rest upon the result, not upon the process. Use objects to lift the child to a religious thought. Do not trifle with the pupil's interest, and so secure no abiding product of value to the learner.

We have so far considered the stages of soul-unfolding usually described as the powers through which we gain presentative and representative knowledge. We have yet to consider the powers through which we gain thought-knowledge. The function of presentative knowledge is to afford nutrition of feeling. The function of representa-

Additional Laws

tive knowledge is to afford nutrition of definition. The function of thought-knowledge is to afford nutrition of insight. In general, this analysis indicates the proper organization of the Sunday-school. There should be three departments. They may be designated the primary department, covering, say, four years; the intermediate department, covering also about four years; and finally the Bible-class department, covering the remainder of the life in the Sunday-school. Teachers should be prepared to enter one or another of these departments. Their study should center in the powers of soul, with the training of which they shall be directly concerned. My own judgment is that there should be in a large Sunday-school a superintendent for each department, with a general superintendent over all. None of these should teach classes. They should be steadily engaged in the observation of the work done in their departments. They should never criticise the teachers in the presence of their pupils. The teachers'-meeting held weekly should first meet in separate sections. Each superintendent should point out frankly both the good and the bad teaching witnessed by him or her. At the end of a half-hour, the sections should meet together, and the general superintendent should take up the questions relat-

Sunday-School Organization

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ing to the unification of the entire work. This will solve the question of proper supervision.

Have you ever seriously considered the value of language to the human soul? Of course, you have often been glad that the power of speech is yours, and that you have learned the great art of reading. But just what does the language symbol mean to you as you use it in teaching? The most primitive nations have theories for its origin. In general, these theories point to a divine or supernatural origin. This indicates the high estimate in which it is held. The Oriaba Indians believe that language is the direct gift of the Great Spirit, that their medicine man and his son journeyed many moons to the east, and received language in two separate sacred bags. On the way home the son's curiosity led him to take a peep, and some language escaped. Later on the white man, coming that way, found these fragments, but the medicine man carried most of it in safety to his people, who therefore speak almost the perfect language of the Great Spirit.

Value of Language

Indian Legend

Our own old North Europe ancestors had a legend that man was born speechless; that the Divine Spirit in pity sent the goddess of sacred song to earth. The goddess appeared in an en-

chanted grove, and sang the most ravishing music her spirit ever knew. The dogs heard it, and began to bark. The birds heard it, and began to twitter. The frogs heard it, and began to croak. The ducks heard it, and began to quack. The fishes, agitated by the commotion, thrust their eyes above the water, but not their ears. They saw, but heard not, and are mute to this day. The brook heard it, and began to murmur as it slipped over the shining shingle. The trees heard it, and began to rustle their thousand leaves. But man, of all created things, standing in the midst of the grove, drank in the full song, and sang it back again to the goddess. Thus from heaven came speech to man.

Norse Legend

The Bible, too, seems to indicate that God aided Adam to acquire speech. Enough has been given to indicate the priceless value of language. Words at first are to us only the names for particular objects: *man* is papa; *horse* is the old family friend; *dog* is the family pet; *cat* is the child's companion. Slowly he begins to understand that the word he uses is applicable to many, finally to all of a group. The word broadens in meaning, and comes at last to denote objects universally. What a widening of the horizon this is! How the soul universalizes itself when it no longer thinks in things, but in symbols! Thus

language is the soul's shorthand, by means of which, with a few symbols, it comprehends myriads of particulars. Think what the words star, cow, wind, tree, water, baby, now mean to you. The power of the soul that builds these general notions is called conception. Let us consider it as the initial process in thought knowledge; as the first of a series of activities through which we rise to general ideas, to laws, to principles, to the final forms of thought in the soul.

Language the Soul's Shorthand

Questions and Suggestions.

For testing one's grasp of the subject, and for discussion in Teacher-Training Classes.

What is meant by the nutrition of a mental power?

Explain how you would proceed to adapt the next lesson in the International series to the pupils of your grade. What is your standard of adaptation?

What has the language of the teacher to do with the teacher's success?

Is it true that a teacher successful anywhere will be successful everywhere in the grades?

Discuss with other teachers what you can do to retain the young men and women in the Sunday-school.

What is your experience concerning the use of toys in teaching a primary grade?

Do you know the difference between a device and a method of teaching? Illustrate each. Is the use of a doll or a sheep a method or a device?

Just what value can be placed upon teaching activities that are like play?

Point out the reason for a three department organization of the Sunday-school. Should each department have a superintendent?

What is the value of close supervision of teaching?

Should superintendents be trained for their work? What are the leading qualifications of a good superintendent?

Why should you consider the value of language as part of your equipment to teach?

What is the true origin of language?

How do you account for the first words used by a child?

X

THE USE OF SYMBOLS

MY FIRST notion of a chair is a picture of an old armchair in my father's house. The chair I sat upon at the table was a high-chair. This name kept it separate and apart from the armchair, but bit by bit my mind began to discern the relations of similarity in many objects that at first seemed wholly separate and distinct. I discerned seat, back, and legs. These essential parts rightly joined make my idea of chair. All objects having these marks I call chair. Many accidental qualities are found in the different objects. The seat is of wood, or of cane, or of plush, or of iron. The back is square, or round, or long, or short, or braced, or free from braces. The chair is painted, or oiled, or plain. The quality of wood is oak, or pine, or poplar, or mahogany. But in all this varying detail my mind fastens upon legs, seat, and back. These essential parts must be present. Remove one or more of these, and it is not chair. Thus by seeing the similarity in essential parts I am able to group all such objects

First Notions

into one general notion, and that notion I call chair.

The soul sees (perceives) objects through the senses. Ideas of these arise in consciousness. In this way the soul obtains a report for itself of the objective world. It comes into the possession of possible knowledge. This possible knowledge is made into actual knowledge by the act of the soul upon it in consciousness. Attention, as interest or will, holds this possible knowledge in consciousness until the soul knows it. Memory retains knowledge. Imagination, aided by feeling, combines the products of memory into ideal forms, and then the soul is prepared to investigate these experiences and organize them into the highest utility.

The powers by which it does this are called the cognitive powers. These powers discover the essential relations existing between the various facts of knowledge gathered in the soul. They group these facts into appropriate classes on the basis of these discerned relations, and thus enable the soul with a few symbols, or names, to carry large groups of related facts of knowledge. Our individual experiences are so numerous and so varied that it would be impossible to carry them in memory, or make any substantial progress in thought, if we were obliged to have as many different names or symbols in

the soul as we have had experiences through the senses. These are the powers then that economize effort by building away from concrete, individual experiences, into symbols, laws and principles, or, in other words, they are the powers through which the spirit universalizes itself. They are the last development of the soul on the intellectual side. All previous acts in the education of the intellect should point to the final development of these powers at their best.

Cognitive Powers

These cognitive powers are three: *conception, judgment, reason.* They develop in the order named, each using the material furnished by the preceding one, and thus producing an order of development of the greatest significance in teaching. These powers do not immediately report sense experiences, but they do produce immediate knowledge, since all these relations which they discover to exist are themselves objects of knowledge. We have then to keep in mind two different groups of objects of knowledge: (1) that large and rich and concrete group of materials or objects of knowledge which are the soul's report of its experiences with the objective world; (2) that equally important, suggestive, and abstract group of objects of knowledge which the soul itself creates.

It will be seen, therefore, that these powers

deal absolutely with relations. They increase the sum of knowledge in the mind. Inasmuch as relations constitute the materials upon which these powers act, they are usually called abstract powers, and, because they work out into groups all concrete material of our presentative powers, they are sometimes called the elaborative powers of the soul. The soul names these relations in the same way that it names its perceptions of things; thus we have words, or signs, or symbols, or marks, which denote products of these, and it is these products, these names, that become the basis of our organic thought; in other words, these products organize the concrete facts into laws and principles of wide and far-reaching application. We are very much fettered when we are dependent upon concrete data derived from the senses. We are unfettered and free when we have these powers to build our thoughts into principles and laws.

Cognitive Powers Deal with Relations

The power of the soul that builds these general notions on the basis of similarity is conception. This process is unending. There is never a time when a word is so full of meaning that wider meaning may not attach to it. Our first notion of God is often simple and vague. We never cease to attach new meaning to the divine

Conception

personality. Education is largely a matter of giving meaning to symbols.

The thought powers deal wholly with symbols. These symbols are words, mathematical symbols, and other general signs that represent many concrete experiences in one term, sign, or symbol. For the purposes of the Sunday-school, the language symbol is, of course, the potential one. The soul has the power to group many similar ideas into one, and name this one. We can think individual notions into class notions. To do this we must discern the relations existing between these individual notions, as I did with the parts of the chair.

Let us consider with care the value of giving proper exercise to this significant activity. Its function is to build general ideas, to group an infinite number of individual perceptions under one general notion, and to give to this general notion a name. This name becomes its symbol, its sign, or its mark. This name may be a word, a figure, or any other abstract character. When this name is given it is sometimes called a general notion, sometimes a concept. We will use the word concept. Conception is the power that builds concepts out of percepts. How does it do it? It holds in consciousness two or more objects of thought which have come at different times into the soul, and which have remained in

memory until a given moment. A new process occurs. The soul seeks to find the essential attributes which exist in the different objects of thought considered. If the same attributes are found to exist in two or more of these objects, this power groups into one the different objects that contain these essential marks or attributes. All the objects of knowledge possessing these essential marks or attributes are then grouped also into the same class, and a name is given to this group or class. For illustration, I find in my idea of chair the essential attributes, back, seat, legs. When I find these three attributes or marks in the same relation in different objects, it becomes easy to disregard all other attributes or marks, and to consider only these essential ones, thus enabling me to place into one group all the different objects which have these essential marks. I name this group with the word chair, and thereafter I apply my notion of chair to all the different objects that fall within this group.

Concept Defined

You see, then, why these may be called general notions or concepts. They are the units of the higher thought, just as bricks are the units of a building, or as sand grains are the units of the seashore. We use these concepts in the building of thought. The vital thing here is to see that

no individual notion is allowed to pass into a class which does not possess the vital or essential attribute or mark that belongs to that group. Here is the place for the teacher to make time by taking time. Here the teacher will go fast by going slow, for work badly done at this point will vitiate all subsequent thought process. Unless the concepts are clear the thinking cannot be clear. From the point of view of a grammarian these concepts are called common nouns, that is to say, they are names common to all the objects of the same kind or class. To teach the exact meaning of a concept is of the utmost importance. Here the teacher will find himself embarrassed, and the mind of the pupil confused, if he allow all accidental attributes or marks to become the basis of classification. The different varieties of chairs, the different shapes of backs, the seat, the legs, the different materials of construction, different prices at which they are bought, the different uses to which they are applied, are all accidental attributes which in an unguarded moment may enter the mind of the child as a basis of classification and of grouping. Lay them aside. Distinguish between what is essential and what is not essential. Fasten the activities of the child upon the essential things. Avoid laying emphasis upon the

Value of Clear Concepts

non-essential things. In this way some clear notion of the concept and its content may be arrived at.

Children pick up words at random, they learn them from one another, they bring them from every conceivable source, and unless the teacher goes through this list of materials and gives them definite meaning, the child will be hampered and hindered in arriving at clear thought. In the fourth chapter of John we have the interesting narrative of Jesus at Jacob's Well. We are told by competent authorities that this incident occurred some time in the month of December. Jesus says to his disciples: "Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest." When I asked a boy the time of the incident, he said, "March." I said, "How do you arrive at that conclusion?" He said, "Because it was four months before harvest." I said to the boy, "When is harvest in Palestine?" "Oh!" said he, "in Palestine! I hadn't thought of that."

Illustration

The child's concept harvest meant that it was a certain time on the calendar,—a time which he arrived at by his limited observation in the fields of Pennsylvania. Read Dr. Trumbull's

"Studies in Oriental Social Life,"[1] for a clear interpretation of the meaning Jesus here intended to be conveyed. The boy had taken an accidental attribute or mark of the concept harvest for the essential one. The fact of the matter is that somewhere on this broad earth God ripens the harvest every day in the calendar year. Somewhere the ripening grain bends in the golden sun. Somewhere the reaper is forever bending to his toil. Somewhere the gleaner is forever treading in the footsteps of Ruth. If, then, our notion of harvest is not clear, how can we understand the time set for the incident at Jacob's Well? How difficult it would be to understand the quotation above in which the ripening souls of men, like the ripening grain, are everywhere and always waiting for the reaper, if harvest meant a restricted time. Let us learn at this point that one clear thought, well set in the soul of a child, is worth a multitude of confused and conflicting ideas set in haste under the impression that unless we teach much we have not taught well. Here make haste slowly, do your work well.

The Concept Harvest

Remember that whatever is put into the mind of a child under a term or word which ought not to be put there under that term or word is likely

[1] Charles Scribner's Sons. Price, $3.

to remain there to color all his subsequent thought, and pervert all his subsequent thinking. I have known children who were made to feel that God himself was a cruel and exacting Master, whose special function seemed to be to follow after them, and to watch for their misdeeds and punish them for these misdeeds. Thus the children put into their notion of God an element which made it impossible for them for years to come to reconcile the teachings of the Sunday-school as to just what God is with these early and false interpretations of his attributes. A little child who was told by her mother that God was always watching her and awaiting an opportunity to punish her for her misdeeds, became so wrought up over the matter that in her mind God was simply a cruel and persistent force dogging her life. One day, when she was about to go from one room to another, her pet dog insisted upon accompanying her. She pushed the dog back as she tried to open the door, but the dog insisted on passing through with her. After two or three efforts, she turned on the dog and said savagely, "Go away; it is bad enough to have God tagging after me wherever I go, without being bothered with you."

An Important Caution

I suppose that we all get these false notions,—that is to say, we read meanings into terms which

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do not rightly belong there. The accidental qualities and the false qualities of our terms overshadow the essential qualities, and our life-actions are colored and perverted thereby. I think we are safe in saying that much of the wrong that is done in this world is due to the fact that some quality in our notions which should not be there gives color and warrant to our deeds. It seems, therefore, that in the Sunday-school especially the greatest care should be exercised to attach to a new word only the things which legitimately belong to it, so that when the child thinks with this new word and analyzes it, his data will enable him to attain conclusions in harmony with the facts of the case, and not conclusions that are wholly at variance with the real meaning of the term.

This is all the more important as one remembers that when these words are joined together they become the basis of our judgment, and later on of our reason; and that we cannot judge nor reason correctly unless we hold right meanings for the terms or words which lie at the basis of our higher thought organization and activity. Take the word "Sunday-school" itself. I suspect that if we were to ask the children what meaning they attach to that term it would surprise us to find that most of them have vague

Words Become Basis of Judgments

and perhaps false impressions. They do not have under this term the notions or ideas which ought to be placed there. In a vague way they know that the Sunday-school is a place where they ought to be, and they may perhaps understand that it is a place where they are to learn about God or about Jesus, or a place where they are to study the Bible, or a place where they are sent to be made good, or a place where they are to be kept from mischief, or a place where they are to appear in their best clothes; but I doubt very much whether we have stopped in our teaching activity to make definitely clear to the mind of the child just what the Sunday-school is, and what should come into the mind of the child as its purpose when the word "Sunday-school" is present in consciousness.

We are very likely to assume that familiar terms like these that are on our lips constantly are sufficiently understood by the children to be of use to them. A good teacher will watch the full significance of the most common words, and see to it that these are built up with the right significations attached to them, so that their use will always give to the child clear knowledge and true interpretation.

Make Meaning Clear

As a matter of experiment, I should like to have you test your children on the meaning of a

few common words; for instance, what they mean by kindness, what they mean by religion, what they mean by church, what they mean by truthfulness, or some such equally familiar words. A test of this kind will reveal to you how unsafe it is to assume that the child knows the meanings of these terms as we wish them to be known, and as they need to be known, in order to use them properly in constructive thought.

An Experiment

Words are only the symbols of thought. They are the objective expressions for what we image in thought. They have no life, no power, no value in and of themselves. They are of value only as they are used to call up in the mind thought-images. Under the words are the thoughts. It is of no use to ask pupils to memorize the words when these words mean nothing to the pupils. We have no right to burden the memory with useless categories of symbols. I write now for you a word—"miniver"—and, after you have spelled it and pronounced it, I ask you to think with it. Think hard! Think long! Think well! Think? Ah! no, you cannot. It is a good word. What does it mean to you? You often put the minds of your pupils into this same vacuous condition. I wish I could make you feel this as keenly as you may have made

some of your pupils feel it in days gone by. Think now of the utter waste of time and of opportunity resulting from the foolish burdening of the child mind with such meaningless symbols.

Write a list of words the meanings of which you are confident the pupils in your class understand. What words will you write? Do you know any such list? You cannot convey knowledge in any other words. You cannot teach, actually cannot, until you put thought into known symbols. Where will you turn to get your words? There is only one place—you must gather the words from your pupils. Find the words in their vocabulary; that is, the words they use unconsciously in conveying thought, and you will then know within what language limits you must labor to teach your class.

The Vocabulary

Put the truth of God into the symbols of the child's soul, and he will understand, he will know, he will grow. If you find, in the lesson you wish to teach, any necessary symbols that are not used by your pupils, teach these necessary words before you undertake to convey truth by means of them. Remember that it may be as vital to the child to learn the full meaning of a new word as it is to master a new fact of knowledge. Do not wait for your pupils to tell you what language difficulties lie in their way. Be yourself

on the watch for them. Let each child know that you appreciate his possible difficulties and are anxious to aid him to the best issues in his study.

Words are the symbols with which we think the many into the one. All the separate objects in nature that are in an essential way related by similarity are grouped into one general term. The word names this general term. When once the general term is clearly comprehended through the power of conception, the natural tendency of the mind is to put the new fact as it comes into consciousness into relation with the general term that denotes objects of that sort or kind. The soul is uneasy with the new fact until it is identified as belonging to the proper group, and is accepted as one additional individual element of knowledge in some general notion. The question is, "What is it?" The answer to the question comes when we identify it as one of the many named by the general term. This general term is the product of the power of conception, and is called a concept. The grammarian calls some concepts common nouns. The definition of a common noun is also a descriptive statement of what a concept is.

Concept Building

All the individual elements of knowledge that we can group under one word are in some essen-

tial way related one to the other. Good teaching implies the power to put many single elements of knowledge, that is, many products of perception, under one symbol or word. To do this requires the rarest insight. It compels the teacher to present not merely new things to the soul, but to present those that are related to things already in the soul, in order that the new may be identified readily and classified under some symbol already present and only partly filled with meaning. Do not for a moment think that teaching is giving new symbols for new experiences in thought. If this were so there would be demand for as many separate symbols as there are distinct percepts in the soul. This would mean that the power to form concepts is ignored, and the soul would never rise above its most elementary stage of development. A good teacher will aim to group the widest possible range of related ideas under one term or word. An enriched mind is one that holds many details of knowledge under the fewest terms. To do otherwise is to encumber the meaning with empty words, and to impair the ability of the pupil to think readily. It results in a mental condition that is best described by the word scrappy. Beware of scrappy teaching. Make your efforts count for organic thought.

What Good Teaching Does

There is a law of teaching that is of great value to you: Teach the new fact in its relation to what is already known by the pupil. The new fact may be wholly new, and hence unknown. Interpret it in the light of the related known facts already organically set in the powers of the soul. All truth is essentially related. Each element is best understood in its relation to each other element. Link all your facts together. Let the learner understand that all you teach is related to all that you ever will teach; that, in short, he is building his separate bits of knowledge Sunday by Sunday into one great, compact, related, and organized system of truth. The pupil does not know the new fact you teach to-day until he knows it as part of all that he is to know. He must not merely see the new fact. He must see it in its relation to other facts already in his soul. This power of knowing each fact in its relation to what is already known is sometimes called the power of apperception. It is really the identification of new knowledge by the knowledge already in consciousness. It is thinking separate facts into their appropriate classes. To enrich the soul's content is to establish friendly relations between all the separate elements of knowledge held by the soul.

Relate Unknown

Apperception

The teacher as well as the pupil must not only know the new knowledge clearly, but also distinctly. By knowing it clearly, I mean knowing it, and not something else instead of it. Clear knowing stands opposed to all guessing, all vague inference, all accidental attainment of right results. By knowing it distinctly, I mean knowing it in its relation to other knowledge; that is, knowing it in its class or group, knowing it through apperception. The pupil's knowledge is of little value unless it is both clear and distinct. It follows that the teacher must likewise possess clear and distinct knowledge. The pupil will not attain what the teacher does not possess. Even with this equipment the teacher is but poorly prepared to do good work. No one teaches well until his knowledge is not only all that the pupils' should be, but also something more. There is need of a reserve power in the teacher. This reserve power gives confidence and commands respect. It makes for all that is best in the great work of furnishing the soul with the necessary thoughts by means of which it may weave its way steadily through mazes of doubt and entangling dangers up at last to the goal,—full reconciliation with God, and an understanding of the life of consecrated service that he loves. What, then, may we regard as

Clear Knowledge Defined

this additional form of knowledge that the teacher should possess?

Questions and Suggestions.

For testing one's grasp of the subject, and for discussion in Teacher-Training Classes.

Clearly define in your own mind what a symbol really is.

How do class notions differ from individual ones?

Note clearly the distinction between essential and accidental qualities of related objects.

Beginning with your first idea of a tree, how did you arrive at the general concept *tree*?

How, if at all, has your concept of God changed in the year just closed?

How can you enrich your pupil's soul?

What is the best means of enriching the thought processes?

What is the significance of the phrase "Well begun is half done"?

Symbols make the soul free—explain this statement.

What is the danger of putting new ideas into the soul already containing general terms that you have not tested?

What is the test of good teaching,—many words, or many ideas with few words? Why?

Point out the difference between clear knowing and distinct knowing.

General terms (concepts) are farther removed from reality than particular terms (percepts). Explain this clearly.

XI

ON DIFFERENT KINDS OF KNOWLEDGE

IF I SAY that Ruth, a Moabite woman, the daughter-in-law of Naomi and Elimelech, the widow of Mahlon, was the support of her widowed mother-in-law, my knowledge is *clear.* I know Ruth, and not some other person in her stead. My facts are, so far as they go, correct. My statement is lucid. This is the simplest form of knowing with which the soul should concern itself.

If, now, I wish to add to this *clear* knowledge, the second form of knowing, I must see Ruth in relation to other facts of knowledge. I must put my clear knowledge into its appropriate class. I must find Ruth as the support of Naomi, the faithful gleaner in the fields of Boaz, the wife of Boaz, the mother of Obed, and thus in the ancestry of the Christ of the world. I must see her steadfast, kindly considerate, devout, humble, and possessed with an almighty love for all that is best in the womanhood of Israel. Thus my knowledge of Ruth becomes not only *clear,* but also *distinct.* Ruth is seen in her relation to other

Distinct Knowing

persons and events in the sacred narrative. She is no longer an isolated element of knowledge. She forms part of the larger system of truth with which she has to do. Thus I indicate the kind of knowing the teacher should impart to his pupils. To do this well, the teacher's knowledge should rise above clearness and distinctness. It should become *adequate,* by which I mean seeing the thing in its elements, in its parts, in its analysis.

Take again this illustration. To know Ruth adequately I must study her in her homeland, in her sorrow at the loss of her husband, in her firm resolve to follow Naomi, in her willingly assuming the rôle of gleaner-beggar under the law of Israel, in her glorious self-surrender that she might care for an old and helpless woman, in her daily industry in the harvest field, in her subsequent discovery by Boaz, in her splendid exaltation, in her new home, in her piety, her perfectness, her motherhood. Thus by an analytic treatment of the theme I am made familiar with details of great value to me as I teach, and even if I do not attempt to lift my pupils to adequate knowledge, my own mastery of this form of knowledge is the best guarantee on the intellectual side that I am fitted to give to my pupils clear and distinct knowledge. This

Adequate Knowing

additional form of knowledge is analytic beyond the ability of the pupil below the Bible-class grade. But it is, in my mind, the absolute prerequisite of successful teaching. Master the subject in detail, if you would teach well. Then, too, you will find in this added increment of power the secret of control. It is relatively an easy task to control a class if the teacher's knowledge is at once so clear, so distinct, and so adequate as to challenge the respect and the admiration of the pupils.

Never use notes in your teaching, either printed notes or written notes. Master all these aids before you go to the class. Face to face, take up the lesson and develop it. Fix its fundamental elements clearly in mind, and so teach. You will find that it is a travesty on teaching to ask printed questions from a lesson-leaf, and expect to secure prepared answers, and at the same time secure the attention and interest of your pupils. They soon detect the insincerity of an incompetent teacher, and are likely to make for such a teacher the lesson hour a time of sore trial and useless effort. I wonder what our honest opinion is in respect to all this. Do you honestly feel just right before your class if you know you have slighted the preparation of the work? Can we truly commend our efforts to

Teacher's Preparation

God for his blessing, when, forsooth, our efforts have been practically nothing? Here is a responsibility, an opportunity, an obligation to be met. We can ill afford to pass this by unnoted.

There is only one other form of knowing,—knowing the thing in its causes. This is exhaustive knowledge, and belongs only to the expert. But it is an ideal worth keeping in mind, a goal worthy our efforts. It is a great thing to know some one fact of knowledge exhaustively, to be an authority upon it, to master it as others do not, and so stand in some authoritative relation to that thing. We all respect expert knowledge. It is the final guidance. To cite the opinions of others is well, but to create opinions for oneself —that is best. Jesus was supremely great as a teacher. He taught as one having authority. His knowledge was exhaustive. It touched the remotest causes. He left nothing to be said.

Exhaustive Knowing

Luke 4 : 18-27 is a fine example of good teaching. Jesus read a Scripture that was well-known to his hearers. He read it from a familiar place, —the reading-place in the synagogue. He used a familiar scroll. He stood to read, as did every priest. He was known perhaps by all those who gathered that day to worship. Everything was familiar, save only one thing. He read the lesson with a new emphasis. "The Spirit of the Lord

is upon *me,* he hath anointed *me,* he hath sent *me.*" It was this designation of himself as the fulfilment of the prophecy that stirred his hearers. There is always something unique, strong, original, in a great teacher. Be sure to find this element. Fasten upon it. Follow its guidance.

Thus will you catch in your own spirit some of the power and majesty and dignity of great teaching. You will also note that the distinguishing quality of fine teaching is not in the fact that it is radically and wholly unlike other teaching.

Good Teaching versus Poor Teaching

It is using the same data, but in a way unknown to blundering and untrained teachers. I have seen thousands of teachers at work with tens of thousands of pupils. I have but rarely found wholly and absolutely worthless teaching. Almost as rarely have I found absolutely faultless teaching. Most of it contained at least some elements of worth. Much of it was really commendable. But I wish I could clearly characterize the stupendous gain to the pupil whose teacher is superbly equipped, over and above the worth to the pupil of that teacher whose work is only fairly good. It is a question largely of margins. The difference between the way we do our teaching and the way we might do it is not great measured in terms of effort on our part; it is great measured in results upon the souls of

our pupils. Ponder well what this means to you. Let us endeavor to reduce the margin.

A teacher writes me that she has always been doing her best; but she has not had the success she longed for. She frankly confesses that she has studied her commentaries and lesson helps in the desperation of her desire to do her best. She also says that her pupils are to her more of a mystery than is her lesson. This is the very crux of the whole matter. Admirably fitted with knowledge of the subject-matter of the lessons, she is confessedly ignorant of the ability to fit this knowledge to the needs of her pupils. They do not share in her splendid scholarship because she does not know their capabilities, nor do they know how to utilize what she has for them. Knowledge must be transmuted into spiritual elements of a kind suited to the hearer, or all splendid equipment fails to accomplish the prayed-for results.

A Teacher's Difficulty

I should like to commend to the teacher at this point a careful re-reading of these chapters from the first. Get the general outline of soul processes definitely fixed, and then measure every pupil in your class by this standard. Are you aware that few of our pupils are wholly normal in their unfolding? Do you note and know their differences and variations from your normal

standard? When these variations are noted, do you aim by all the energy and skill you possess to win each pupil over to the ideal you have set?

We have already found how, by the power of conception, the soul bunches many concrete elements of knowledge into one general class,—on the basis of similarity,—and names this general class. This name is a concept. Thus I come to the use of the term apple; so also I come to other general terms, as peach, pear, plum, grape, orange, lemon, banana, apricot, and aguacate. Again, by the same power, on the basis of the same general quality, I can build all these into a still more general term, fruit. This widening of the series goes on indefinitely. Each generalization becomes wider; that is, it includes more and more separate objects of knowledge under one general term. Perhaps if we knew all, we could group all at last under one word that would name all. Note that the wider the generalization the farther the elements are removed from reality. This is only another way of saying that we drop increasing numbers of qualities that are in each individual object, in order to bring it within the compass of the general term. If now we use these general terms of symbols as instruments of thought, we find ourselves relatively free to erect great systems of truth without paus-

Generalization

ing at each new term to ascertain how many of the original concrete elements we retain. While this is going on, as it is in every soul, we are also constantly receiving new concrete elements of knowledge through the wide-open avenues of perception.

Thus at any instant we find the soul furnished both with percepts and concepts, with new knowledge still in the concrete, as well as with old knowledge in every stage of advance to the most comprehensive symbols. The orange my friend just gave me, fresh from his favorite tree in Coamo, Porto Rico, is side by side with the more general term orange, and also with the still wider symbol, fruit. Now the soul naturally assumes a very important function with reference to this medley of knowledge elements. It endeavors formally to find where the new belongs in the system of old knowledge carried in memory from former experiences. The soul seems to be fascinated with this game of mating ideas, as a child is pleased to put together a dissected toy. It endeavors to set relations that are discerned in two objects of thought over against each other, and affirm their agreement or their disagreement. This power of the soul is called judgment. This affirmation is a sentence. As a product of an act of judgment, it is called a judgment. If the

Mating Ideas

agreement is affirmed, it is called a positive judgment. If the agreement is denied, it is called a negative judgment. Judgment builds our percepts and our concepts into higher forms of thought.

Judgment

A boy who for the first time saw an island, and was told the name, finally remarked, "Why, an island is a piece of shore out in the water." He had compared island and land, and this was his judgment. When I compare snow and whiteness I announce the judgment, "Snow is white." I also know at once that "Snow is not black." Thus I affirm a positive as well as a negative judgment concerning snow and whiteness. Seeing these relations between the different objects in thought is of the highest educational utility. To explain God is to lead the child to identify him with the attributes of love and mercy and power and majesty and glory. Thus we bring him within our comprehension. It is perhaps true that we do not begin to exhaust the relations existing between separate objects of thought. We carry great series of disconnected data that should be joined and wedded in the soul. We do not often enough exercise this splendid power of judgment. Every word is the symbol of some more or less important

Office of Judgment

fact of knowledge. It is the business of the soul to establish relations between these symbols. God has given us this power of judgment for that purpose. Let us endeavor to find the subtle but essential ties that connect what may at first seem separate and distinct facts of knowledge. Thus we amass a healthy, a vigorous, a vital activity in the soul. To join words into sentences, to erect concepts and percepts into judgments, is to give the soul the freer sweep, the wider view, the more Godlike power. How may this power of judgment be cultivated?

Questions and Suggestions.

For testing one's grasp of the subject, and for discussion in Teacher-Training Classes.

What four forms of knowledge are defined in this article? Define each.

Take a subject, say, Gettysburg, Valley Forge, Moses, or Paul, and discuss it, first *clearly*, then *distinctly*, then *adequately*, and, if you can, *exhaustively*.

In what ways should the pupil know a subject?

Why should the teacher's knowledge be different in kind from that of the pupil?

Discuss the value of analytic knowledge for the teacher, of distinct knowledge for the pupil.

Which form of knowing corresponds to apperception? Why?

What aids should the teacher use in the class?

How does good teaching differ from ordinary teaching?

Discuss the value of margins in equipment.

Why is it proper to say that our pupils are not all normal in their unfolding?

What is judgment? Form a group of judgments relating to the words sheep, shepherd, love, kindness, John, John Baptist, and teaching.

How does a negative judgment arise?

How does a positive judgment arise?

Write ten of each kind.

XII

FACTS ABOUT JUDGMENT

JESUS declares to his followers that "with what judgment ye judge, ye shall be judged." This is an eminently fair proposition. We have no right to demand, or even to expect, from others, what we are not willing to accord to them. The same central idea is in the proverb, "People that live in glass houses should not throw stones." It is also found in the saying, "Chickens come home to roost." It is a general judgment, universally accepted, that in the game of life we should "play fair." We are all too willing to form opinions; that is, to formulate judgment upon almost every matter of moment that arises. This is especially true of matters of education and of religion. In some range of knowledge we like to think our judgment best. We usually select the ranges in which exact determinations are least likely to be thrust forward.

A Fair Proposition

I saw a teacher once take a group of children out for an afternoon of what she called nature study. She made the children walk behind her

with their hands behind their backs, quietly, in perfect line, and occasionally she would stop and pick up a flower, or a leaf, or a bug, and, beckoning to the children, say, "Form a circle around me." Then she would say, "Children, here is a flower which I have just discovered growing amidst the grass. Notice its color, notice its odor, notice the shape of the petals. Now, come on." And so, again and again, this monotonous thing was repeated until every child was sick of the so-called lesson in nature study.

One Way

I saw another teacher with a group of children on a similar mission. The teacher walked behind, and the children ran in every direction, happy, free, active, unrestrained; and the moment their bright eyes lighted upon a flower, or a leaf, or a bug, or any other object that interested them and caught their attention, they ran with their find to the teacher. The teacher smilingly said, "Tell me about it. Where did you find it? What was it doing?" And some one would start with a most interesting and enthusiastic statement of all the facts which they were able to gather concerning the object. Then the teacher, with wise questions and helpful suggestions and prudent guidance, led the child, step by step, to discover all that in its haste and immaturity it had failed

A Better Way

at first to note. I felt in my soul concerning this latter teacher that "of such are the kingdom of heaven."

Let us apply this to the Sunday-school lesson. Some teachers come before the class with everything ready, as they should, and then, following a command that they be quiet, or sit just so, their feet just at a certain place, their shoulders thrown back, their little hands folded in their laps, and their eyes glued on the teacher, the children await the mysterious and marvelous utterances which the teacher alone voices. How tired the children are when the lesson is over, and how glad that they can shake themselves and forget! I have seen other classes in which the children are crowded respectfully around the teacher, but not military in attitude; not disorderly, but not statuesque; and the children are telling the teacher out of the depths of their own souls how the language of the lesson has impressed them. The teacher, pleased but reserved, guides the minds of the children, point by point, to the great issues, and helps them to discover the great truths. Nobody is tired, nobody wearied, everybody surprised, when the tap of the superintendent's bell hints to them that time has been consumed in a most interesting, helpful, inspiring way.

The Application

We talk too much to the child, as if somehow it were our duty to establish in his mind an impression of our great resources, our marvelous skill, and our profound knowledge. Let the teacher understand that it is his function to bring into class the concepts which he desires to have compared, and then trust the child to act upon these, to discover their relations, and to announce their agreements in fitting language.

I have no patience with that teacher who wants things done just so, who marks it down against a child every time the child shows the least inclination to put original thought into his statements, and who seems in some mysterious way to feel congratulated when the children grind out replies in language memorized from books and from their teacher. What are we trying to accomplish? Are we seeking to educate machine-made products, or are we endeavoring to develop a machine which, under God's guidance, will be able by its own inherent powers to build truth and enjoy truth? The activity occasioned is worth more than the product, and the training of a soul is of more moment than the correct language of the answer to a question.

When these judgments are once set forth as a result of the pupils' own discernment of essential relations existing between objects of thought, these judgments themselves become the funda-

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mental element upon which a higher power of the soul operates. This higher power is reason.

Judgments Used by Reason

Reason puts two of these judgments in relation, and undertakes to set forth their agreement or disagreement, dealing with judgments in the same way that the power of judgment deals with concepts. We call the products of reason reasons. Reason is the crowning act. Its product stands as the last and culminating act of the intellectual life. Everything that goes before should be tipped and pointed for reason, and when we have taught the soul of a child to reason correctly we have given it the finest intellectual power that it can acquire.

Jesus calls himself the Good Shepherd. Why is he a shepherd? Why is he a good shepherd? What must we set in the soul as objects of comparison in order to answer these questions? David says, "The Lord is my shepherd." Why is the Lord David's shepherd? Again, Jesus says, "I am the way, and the truth, and the life." What do these sayings mean? Let us work them out for ourselves with the same care that we would work out a problem in arithmetic. Let us not be satisfied with the vague and somewhat comforting feeling that because these things are said in the Book that we love, they must be true whether we understand them or not. Help the

child to analyze judgments and reasons and see the bases upon which they rest; thus as he deals with other judgments he will instinctively acquire the means of forming similar ones for himself.

Almost any man or woman will venture to settle finally great questions in religion and in education. One does not seem to realize that here above all other places there is need of great caution and accurate judgment. To form correct judgments in these momentous matters really demands the finest training, the keenest insight, the greatest skill, the most comprehensive knowledge. A dear friend the other day remarked to me: "I really do not see what need there is for extended training of the Sunday-school teacher in rural communities. Tell the children what they should do and what they should not do, and you have it. Any person can do this." If this opinion be correct, it is of course useless to have a prayerful concern about the matter. If, however, we think that the best teaching is none too good for His little ones, we must hold to a different standard. In setting this different standard, the question of training the judgment assumes commanding proportions. It is not a question of creating the power of judgment in the soul. God has set it there. It will act.

One View

The question is one of training this power, to the end that it may put forth its acts under proper guidance and upon right materials.

What does the soul do with concepts? It turns them over to the next cognitive power, called judgment. Judgment uses them in her process to build higher forms of thought. Judgment deals with two concepts present in consciousness at the same time, and discovers their relations, asserting either their agreement or disagreement, and announcing its conclusion in a sentence, which sentence is either positive or negative in form as the judgment is positive or negative. Here again I may use an illustration found in a previous chapter. I say *snow is white.* I have compared the concepts *snow* and *whiteness,* and asserted a relation which I discover to exist in both. I say *snow is not green,* and here I assert an absence of relation between the notions *snow* and *greenness.*

A Question Answered

We are all the while forming these judgments. They constitute a most important part of the materials of thought. Instinctively, the soul pushes these various concepts into consciousness, and compares them to determine whether they contain any essential marks in common; and instinctively, also, the soul seeks to set forth in words their agreement as thus discerned. It is

better that the child should be led to discover these relations for himself, and set them forth in appropriate language, than to have the process performed for him by the teacher. You will notice the great difference between discovering these relations for ourselves and having these relations discovered for us. Beware of mechanical teaching here,—of formal, cut-and-dried, juiceless, useless teaching. Every time the occasion arises to do so, give the soul of the child an opportunity to act for itself, to launch out into its myriad possessions, and discover inherent and essential and vital relations existing there. Some guidance will be necessary, a wise question, a thoughtful suggestion, a little intelligent guidance, these are perhaps all that the teacher needs to provide.

Mechanical Teaching

In conception the soul comprehends the several parts as together comprising one thing. The process is ended when the union of these parts into one is effected, and this one is named. But in judgment the soul comprehends two objects of thought as two. These two are set over against one another, and by a process of comparison their agreement or disagreement is set forth in a statement which is called a judgment. The fourth chapter of John discovers Jesus

Forming Judgments

at Jacob's Well. Was he thirsty? To answer this question is to form a judgment. This judgment requires that we hold in mind two facts,—the fact of Jesus and the fact of thirst. The relation between these facts must be discovered, and the conclusion set forth. We say, "Jesus was thirsty," or we say, "Jesus was not thirsty." It is evident that this is a difficult mental process. The process is complex. Each element must be clearly discerned. We must not let one slip. We must not affirm or deny the fact till we have discovered the relation between two apparently separate facts of knowledge.

Here is matter for thought. The tendency in children is to form hasty judgments, to guess at the conclusion, to follow instantly the leadings of the feelings. This power of judgment requires an attitude of deliberation and of caution. This attitude is not natural to the child or the youth. Experience has not yet wrought upon them. They are not fully aware of the danger in hasty processes. Then, too, when once the act has been carried to an issue and a conclusion announced, the whole stock of knowledge in the soul rushes to sustain the conclusion announced. There is a pride of judgment that renders difficult any attempt to revise the conclusion. Hence it is of the utmost importance that the first judgment

Avoid Hasty Judgments

upon the facts be the best judgment. Here the wise teacher will pause and formulate an educational law: Arrive at conclusions in judgment deliberately.

One has to guard against the tendency, all too common in teaching, of demanding instant replies to questions, and hasty responses to statements of facts. We do not seem to realize that a soul caught in the meshes of a great thought is a soul struggling and strengthening. It will arise at last free, joyous, and glorified. The struggle is the vital thing. This gives culture to the power, and value to the conclusion. I count it good teaching when the judgment of the pupil is for a time in suspense. It is a good practise to put before the pupils a story full of concrete data, and allow the pupils to find themselves in the story,—that is, to consider all the elements, and finally to arrive at a conclusion. The story is all the more valuable as teaching material if it contain concrete facts that appeal to the feelings and solicit from them a response which clear judgment may modify. You put the struggle between feeling and judgment before them and only trained power will enable them to find their way to the right conclusion.

How Judgments Should Grow

A group of boys were hungry for apples. In an orchard near by the trees were bending with

ripe red fruit. The owner they knew had gone to town for his mail. There were so many apples that the farmer would not miss just a few. The boys debated for a time between desire and duty. Finally one boy said, "Let's get some." Another boy said, "I will watch down the road while you run to the trees." A third said, "I won't take these apples without asking the owner." What do you think of each boy? Study your mental process as you are formulating your reply. You will then arrive at some understanding of the process of forming judgments.

Two Illustrations A mother said that her son was often wilful and perverse. He insisted upon doing things she asked him not to do. He refused to obey her commands. She was often on the point of punishing him, but she said, "He is my only son. How can I?" Her judgment was at variance with her mother-love. It was difficult, it was painful, to act. A man who lived in a city hoarded his money. He was a hard master. He drove sharp bargains. He insisted upon the last penny. He lived in a small house. He wore poor clothes. He ate cheap foods. His money increased greatly. He refused to give to any charity. He had few friends. He lived a lonely life. He died. People said, "It is a good riddance." But in his will it was found that all his savings were given to care for poor

boys. He suffered for years that he might make it possible to save others from a life of poverty. Was he justified? Was his life a success? See again in this incident how the judgment is held in suspense. The conflict is between feeling and judgment. Jesus, in a number of parables, sets forth the same struggle. He realized that it is a good discipline for the judgment to struggle against the beckonings of our feelings. To judge wisely is to announce a deliberate conclusion, no matter how the feelings may protest. Judgment is a feelingless power. It is the act of the soul in which the facts are coolly examined and a verdict rendered as judicially as a judge announces a decree. Judgment, like justice, is blindfolded that the solicitations of feeling may not color the conclusion.

A Greek Motto

The motto of the ancient Greek was, "Let us follow the argument whithersoever it leads." It takes a brave and fearless intellect to do this. One can see him on the track of truth, following patiently, heroically on, from one conclusion to another. Refusing to be turned aside by any emotion or concern, he pursues his quest in harmony with the fixed laws of thought. See him as he moves forward. What if his quest is vain, still it is his to follow on, until hopeless, reliefless, endless, he comes at last face to face with

blind, sickening, dying despair. He has lost, not because he was turned aside, but because he had no goal. A disciple said, "Lo, we have left all, and have followed thee." Jesus was the great argument. Brave and fearless men followed him throughout all Galilee and Judæa; down the valley of the Jordan; out into the wilderness; up into the mountain; through the boisterous and buffeting multitude, into the solitude of the starless night; by the brook Kidron and the garden of Gethsemane; to the cross, the tomb, the gates of death, and the portals of life eternal. They came at last to see him as God sees him, and to know him as he knew them. They found him ever, because they followed him steadfastly. Thus in our quest for truth, step by step, invoking the guidance of trained judgment, we shall come at last to the author of all truth. Happy the teacher whose purpose is steadfast; whose path of pursuit is never clouded by doubt nor crossed by unbelief, and whose unwavering resolution carries courage and comfort and conviction to his pupils. To be fair, to be accurate, to be cautious, is to inspire respect and to win confidence from your pupils.

A Holy Quest

If we examine still more clearly an act of judgment we shall find that it is accompanied by a state of mind called belief. When I announce a

judgment, based upon definite facts, my soul assents to this judgment. I believe the conclusion is true. When I assert that snow is crystalline, I believe the assertion. When I assert that God is love, I believe he is love. The very fabric of my judgment is belief. When I cannot believe, I have not clearly judged. "Lord, I believe." This is the final word. To set belief in the soul, we must train our pupils to formulate true judgments. The attitude of belief rests upon clearness in judgment. Thus judgment, rightly trained, becomes the strong-sided champion of conviction.

Judgment and Belief

Over against belief stands doubt. We have so far assumed that the soul in judging either accepts or rejects a statement. We have said that judgment affirms or denies agreement between two objects of thought. We have a third state of soul to consider. We may waver between acceptance and rejection, and suspend our judgment. This is a state of doubt. When the relation between the objects of thought is not discerned, the soul cannot formulate a decision. We are in doubt. When we believe a thing the mind is at rest. We are ready to act. When we doubt a thing the mind is in unrest. We are not ready to act. We must resolve the doubt,

How Doubt Arises

establish belief, and so free the soul to move on to action. On Monday Mary's mother took her for a walk. Yesterday Mary's mother did not do so. What will Mary's mother do to-day? Last Sunday the teacher of William's class was not present, nor was he present the Sunday before. What of next Sunday? Twice in succession James was late at breakfast, then he was on time for three successive mornings. How about the sixth?

Doubt moves the mind away from the act of judgment. The judgment is suspended until the doubt is removed. Belief stands at one end, and doubt at the other end, of a long series of mental states. At one end is perfect confidence. Doubt is wholly excluded. At another point doubt and belief are exactly equal. The mind is deadlocked. Farther on in the descending series all belief may vanish, and the lowest level, that of absolute rejection, is reached. I make bold to say that teachers do not ponder the issues of this paragraph as they should. The teacher is himself at the point of belief. His judgment is made up. He assumes that he has secured the same mental state of belief in his pupils. But has he? How does he know? Surely he should know. The Sunday-school class is not a forum in which the teacher is to be confirmed in his judgment; it is, in fact, the training-ground for young souls.

The vital thing is, what do they believe? Upon what judgments do they climb to clear conviction? What can the teacher do to give discipline and nutrition to their struggling souls to the end that at last they shall live in the clear air and the serene heights whence they may confidently proclaim, "Lord, I believe"?

How Doubt Dies

Questions and Suggestions.

For testing one's grasp of the subject, and for discussion in Teacher-Training Classes.

Why should religious and educational problems require the clearest judgment?

Criticize my friend's opinion of the functions of the rural Sunday-school.

Illustrate the difference between conception and judgment.

Build carefully at least a dozen judgments, noting all the while the action of the soul in the progress.

What constitutes mechanical teaching?

What would you do to avoid mechanical processes in your class?

What are the leading characteristics of the judgments of children? What do they need?

Is there any danger in "lightning processes" in teaching?

Write or narrate two or three stories in which feeling and judgment are in conflict.

How is belief related to judgment?

Can you figure in your own mind the conflict between doubt and belief?

This conflict may be represented by a figure in which the range of doubt gradually yields to the range of belief. Draw such a figure.

Is the teacher doing all that is necessary when he himself forms clear judgments and arrives at stable belief?

In belief the soul is at rest. In doubt it is not. Explain.

XIII

REASON AND EDUCATIONAL ENDS

WHEN I was a barefoot boy in the days that never lose their fragrant memories, I frequently accompanied my mother and other women of blessed memory to the near-by mountains to gather huckleberries. The long walks up the mountainside in the cool of the morning, the frequent rests by the mossy rocks, the refreshing drink from the clear spring under the trees, the chirp of birds, the flash of a squirrel leaping among the leafy branches, the luncheon at the noon hour, the tedious task of picking the blue globules that filled my bucket all too slowly, the weary journey home,—all these incidents now flood my memory and moisten my eyes. The very hand that is commanded to write trembles to record what seems almost too sacred for the many to share.

Boyhood Memories

I recall now my mother's remark, "My son, you have some ripe berries, some green ones, some leaves, and some twigs. You must keep your eye on the ripe berries only if you would save me the task of going over your work again."

The boy was anxious to fill his bucket. He was not at all concerned as to the quality of the contents. Is this not likewise a picture of our efforts to gather facts of knowledge?

We snatch greedily any and all things that will "fill up" our quota of information. There is no order, no unity, no harmony, in the things we gather. If, however, we would gain at last a harmonious group of similar or related facts, we must fasten our mind's eye, attention, upon the kind of facts we most need. We must gather related facts of knowledge, or patient processes by teacher and parent alike will be required to sort our mental wares and fit them for organic relations. Accurate judgment presupposes wide experience with the facts involved. Avoid hasty generalizations. Do not speedily leap to conclusions.

Basis of Accurate Judgment

A teacher in a public school in an eastern city one afternoon found one of her pupils fast asleep. She wakened him rather roughly, and bade him attend to his lessons. The next day she found him asleep again. She gave him a sound shaking, and said, "If this happens again, you go to the principal for punishment." It did happen again and the boy was sent to the principal with a note from the teacher explaining his conduct, and declaring that the

An Incident in School

boy was too stupid to remain in school. The principal, after reading the note, looked at the boy, and said, "My lad, tell me why you sleep in school." The boy hung his head and made no reply. The principal called the boy to his side and said, "I am sure there is a reason for this. Surely no boy would sleep in school unless he had good cause to do so, and I assure you that I will be glad to aid you if I can. Come, tell me all about it." Assured by this kindly treatment the boy said, "Well, if I must tell you, I will. I have no father. My mother washes every day to earn bread for us, and to pay the rent. My little sister is sick now, and mother can't go out to wash. So, to help her, I get up at four o'clock and carry the morning papers to the houses in our end of the city. I get home late in the morning, cold and hungry. We haven't much to eat. Then I come to school, and along in the afternoon I get so sleepy I just can't keep awake. The teacher scolded me and sent me up here. That's all there is about it." The principal put his hand on the boy's head, and said, "You're a brave fellow. I do understand, my boy, and if I can I mean to help you. Help your mother, come to school, never mind what the teacher said. She didn't know." What the principal said to that teacher you may conjecture.

Be assured it was good pedagogy. If we knew the facts we would not so harshly and so hastily judge.

When we discover truth-relations we announce a judgment. When we discover cause-relations we announce a reason. Reason is the product of a mental process in which we compare two judgments and set forth in a third judgment the cause-relation that may exist between them. Judgment uses the products of perception and of conception. Reason uses the products of judgment. The highest thought activity exercised by the soul is reason.

Reason Defined

Since relations are only mental phenomena it follows that reason is an abstract activity. Its materials and its products are alike removed from the realm of the concrete. The broader the generalization, the more comprehensive the law formulated by reason, the less easily may we verify its conclusions by referring the result to sense experiences. The things of reason are not the things of sense. The final development of the soul on the intellectual side is the development of reason. Reason, both as a power and as a product, is exclusively the activity of the human soul. No other animal reasons, no matter what other mental traits it may possess. To say that a man possesses good reason is to pay him

the highest compliment possible in the domain of the intellect. It follows that the teacher must have in mind such a development of the pupil as will at last culminate in the exercise of this highest power of the soul on the intellectual side.

Man Alone Reasons

While it is necessary to keep in mind that reason is different from judgment and is a higher power, it is, perhaps, wise to remember that a complete analysis of these higher powers would show such a blending of judgment and of reason that we may with no violence of our purpose think of them jointly as the comparative or cognitive or thinking power of the soul.

We have now discussed the perceptive powers, the representative powers, and the cognitive powers. There are no more to trace. We have concluded the cycle of the intellectual powers. There remains a consideration of the feelings and of the will to cover the whole range of soul activity. All the laws of the soul, all the data of pure psychology fall within the outline here presented. Upon these laws of the soul, as a basis, rest the principles of pedagogy; upon the principles of pedagogy rest the general methods of teaching; and upon the general methods of teaching rest the special methods of

Pedagogical Basis

teaching the several branches of knowledge. Thus a special method is justified by some general method, which is in turn justified by some pedagogic principle, and this general principle is justified by some law of the soul. You will see from this why the pedagogue is concerned with the laws of the soul.

Teacher-training for the Sunday-school is thus seen to be the same as teacher-training for all schools, until we reach the special method that relates to the subject we aim to teach. In the case of the Sunday-school teacher, the subject is, of course, religious truth. The problem is to comprehend the general principles of the process, common to all good teaching, and then to turn all this broad training to use in the domain of religious truth. The fact is that this broader view of the problem is the most important phase of our study. How can we do consistently the daily tasks if we do not understand to what end it all is to trend? The ability to teach each lesson as part of the whole truth, to make each fact not only clear, but to relate it widely to other facts, to establish innumerable thought relations, this is to teach wisely. Let us consider some of the general educational principles that naturally are related to the more fundamental laws of soul-growth.

What is the end to be visioned by the teacher

and ultimately realized by the pupil? Here is a far-reaching question. It is also a necessary question, because we can never do the wisest work in the least time, and with a minimum of effort, unless we know from the very beginning what the final issue is to be. Here is the child just opening its wonder-eyes in the primary class:

The Pedagogical End

"Just a-peeping
Through the sleeping
Month of infanthood;
Into wonder,
Into yonder
Life's infinitude.

"Just awaking,
Just a-taking
Everything for truth;
Never dreaming
Of the teeming
Fallacies of youth.

"Just a-walking,
Just a-talking,
Little butter-ball;
Just a yearning
To be learning
Anything at all."

What of this one? Whither shall our teaching and our training lead its footsteps, its heart-

beats, its thought-processes? The wise man admonishes us to "train up" this child,—up to what? What is the goal? Over what track shall its life-race be run? Where are the laurel-wreaths set and the victory won? We all have an answer to these questions. But is our answer a usable one? Does it give us guidance in our daily teaching? Let us consider this end up to which the child is to be led.

What marks the progress of mankind from savagery to civilization? How do we differ from the savage? The answer to this query will formulate the gifts of civilization. We are only the savage plus the endowments of civilization.

Institutions Defined

These endowments are the great institutions of the human race. These institutions may be grouped into six,—home, industry, society, state, school, and church. These six contain all that makes civilization. Cut these away, and we remain only savages. The stage of our civilization is determined by the degree in which we honor all these and recognize their relative value as ends in the up-bringing of a human soul. Of these, religion, the function of the church, is the most vital, and its relation to the others is, next to its own observance, the most important problem to be worked out in the education of each child. The end, then, is to train the child *to live*

completely. To live completely is to live in active sympathy with these great institutions of our civilization. To "train up" means to train the child to an understanding of these great institutions and to a cheerful and cordial acceptance of their worth as personal possessions of his own soul. The first five named are the institutions usually honored in the secular school. The last and the greatest is peculiarly the one whose significance is unfolded in the Sunday-school. To train up a child to a religious life, a life of service, patterned after the perfect life of the Son of God, is, then, the end we have in mind. This implies that religious life must also be understood as a vital equipment for right interpretation of these other great institutions. To live completely means not only to live religiously, but it also means to live in a home sanctified by religion, to apply the principles of religion to one's daily toil, to cultivate only religious associations, to labor for a religious government, and to promote only such education as comprehends the words of Jesus: "And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ."

Here let us pause and formulate the end of education that the Sunday-school should foster. See clearly what it means to train a soul up into

high and holy service. Fix this end firmly in your mind. It is only by doing this that we shall know how to interpret the lessons and quicken the activities of the pupils. Note also that a clear comprehension of a definite end to a large degree determines the process by which it is attained. Longfellow, in an eloquent plea for the birds, calls their habitations in the tree tops "half-way houses on the road to heaven." Let us see that each lesson we teach becomes for our pupils a distinct advance to the same ultimate goal.

The End for the Sunday-School Teacher

Questions and Suggestions.

For testing one's grasp of the subject, and for discussion in Teacher-Training Classes.

What makes one fact of knowledge more valuable than another?

Point out the danger of hasty generalizations.

Had you been the principal in the case cited what would you have said to the teacher?

Just what do you understand to be the function of the soul's power called reason?

Is the test of reason the final test of truth? Why?

Construct a diagram showing the relation of psychologic law to educational principle, to general method, and to special method.

How does teacher-training for the Sunday-school differ from the training of the teacher of the secular school? In what aspects do they agree?

What is the end of education generally? Of religious education?

What is the meaning of the command, "Train up a child?"

Define civilization, and enumerate its gifts to the human race.

How does religion relate itself to the other great institutions of civilization?

When the pupils are ours to educate, what is the end we should keep constantly in mind?

Does every lesson you teach count mightily for the final purposes of life?

In what way does the aim of the Sunday-school differ from the aim of the secular school?

Does the secular school give a complete education?

XIV

SOME LAWS OF TEACHING

AMIEL tells us "Never to tire, never to grow cold; to be patient, sympathetic, tender; to look for the budding flower and the opening heart; to hope always, like God; to love always,—this is duty." It is also a figuring of the process of teaching.

I commend his words as a wise guidance for the teacher. This process of teaching is conditioned by the end set in the soul of the teacher. If that end be the training of the individual to right relations to the great institution of our civilization, the individual may then be said to live completely. To the achievement of this end we must seek to give intellectual, moral, and physical training to the pupil. Yet even in the Sunday-school our training is over-intellectualized. We seem to be more zealous in developing the intellect than we are in developing the moral or religious life. We have a craving for results that may be measured. We have learned how to measure knowledge. We have not so fully learned how to measure the products of the emo-

Training Over-Intellectualized

tional and of the volitional life, and where we cannot measure we do not try so carefully to build. The necessary soul equipment includes not only *knowledge*, but also *skill* and *power*. Our emphasis is placed upon what the content of the soul is, rather than upon what the soul becomes under the training of the teacher.

There was a time when the pedagogic thought of the day was colored by the philosophy of John Locke. Then the test of service was the answer to the question, What do you know? We then passed to a conception of teaching that demanded an answer to the question, What can you do? Now, we must exact as the standard an answer to the question, What are you? For we teach more by what we are, than by what we know or do. Each advance has been a valued one. We shall at last come to the standard set by Jesus, "Be ye." When we are what we would have our pupils become we can best teach others.

In education culture is worth more than knowledge. Not what we know, but what we are capable of knowing, is of first importance in the process. True teaching never fails to recognize that the culture acquired in learning anything is worth more than the knowledge of the thing. A fact as knowledge is frequently of small value; but as the developer of skill and power its value

Value of Culture

may be great. There is an abundance of religious knowledge fashioned by skilled workmen and ready at hand. The fountains of religious culture are running low. The soul craves drink as well as food. We really need a culture of the religious spirit,—a culture that will give grace, dignity, and humility to all our deeds.

The fine art of teaching aims to develop in the human soul *knowledge, power,* and *skill.* To the attainment of these ends it is essential that the mind of the teacher be organized in harmony with fundamental educational laws, and that the teaching process be conducted in harmony with the enlightened methods that have gained current use because of their intrinsic worth.

Three Great Aims

Paul, in writing to the Hebrew brethren, points out the fact that strong meat belongeth to them that are of full age. He also says that babes, unskilled in the word of righteousness, must use milk. Here is a recognition of the fact that the food of the soul varies in kind with the age of the pupil; that, in fact, the capability of the pupil to grasp truth varies in the successive stages of his advance. To what may we attribute this constantly varying capability?

The Law of Capacity

1. Evidently not to the varying energy of the soul as a whole; for if this were so, primary

pupils and Bible-class pupils could be taught the same kind of knowledge by the same method. The only variation in the grades would be in the amount of knowledge taught. Small doses for small pupils, large doses for adults, would be the formula. But there is a difference in kind and in method as well as in amount. The teacher has thus a threefold change to provide for.

2. Evidently not to the absence or non-activity of some of the powers of the soul in young pupils, and their presence or activity in older pupils. If this were the true theory of soul growth, we would have the theory of successive creation of new powers for the soul through the years of educational advance. We cannot think of this theory of soul creation and retain our idea that God makes each soul complete from the beginning.

3. It follows then that all the powers are present at the beginning, but that there is marked change in the relative activity of these powers as the child moves through the successive stages of his educational advance. This change in the relative activity explains the fundamental quality of instruction in the different grades. Early in life it is for the most part the presentative powers that are active. Later on, the representative powers dominate, and after adolescence, the

The True Theory

cognitive powers. Thus in the primary grade the process is *teaching through objects*; in the intermediate grades the process is *teaching through symbols*; and in the advanced grades the process is *teaching through elaboration*; that is, through the discerning of thought relations by means of analysis and synthesis. It follows that both in the materials of instruction and in the method of instruction the teacher must adapt himself to the capacity of the pupil.

At one pole of our educational world are grouped the concrete data immediately reported by the senses. At the other pole are grouped the abstract data, elaborated by conception, judgment, and reason, and the order of growth is from one to the other of these intellectual poles. Sensation reports facts about things. Reason reports facts about relations as discerned in symbols. The general law, then, of all teaching is: From the concrete to the abstract, from the particular to the general, from the simple to the complex,—in short, from things to symbols and relations. When once this whole range of process has been covered, it is often wise and easy to pass at once from the most simple to the most complex, from the concrete to the abstract. This is a method frequently used by Jesus. The rich elements of feeling cling close to the concrete

From Sense to Reason

and particular facts in the soul. The keen element of thought naturally clusters around the abstract and general facts in the soul.

Teacher A says, "Children, it is noble, good, and grand to be kind and helpful to those in need. This is all the more true when the person in need is a cripple. I want you to remember this, and try always to be on the lookout for chances to render such aid."

Two Illustrations

Teacher B says, "Children, one cold Sunday morning in December, when the pavements were icy and dangerous, an old man was slowly making his way to church. He was a cripple. He trembled as he leaned on his crutch and his cane. At the steps to his church he set his crutch and cane upon the icy stone and endeavored to lift his weak and trembling body to the next step. His crutch slipped on the ice. He almost fell. Thus several times he did his best to enter his church. Each time he slipped and with pain recovered himself. Just then a college boy came that way. He saw the old man in his struggle, and, hurrying forward, put his arms gently around the poor cripple, lifted him carefully to the vestibule, opened the door, set the old man down, and walked hastily away. Tell me, children, what you think of the college boy. Tell me also, if you care to, what you would have done had you been there."

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Which of these teachers did the thing more nearly in harmony with the educational law here announced? How are you teaching? Are you like A, or like B? Do you give facts first, or definitions first?

A certain lawyer came one day to test a great teacher. The lawyer asked a question. The teacher answered it by quoting words the lawyer well knew. But the lawyer was not satisfied. He wanted to test the teacher still more—to ascertain, if he could, whether the teacher knew only the words of the law or whether he really was a teacher of power and skill. The second question could not be answered by quoting words known to the lawyer. It could be answered only by original statement on the part of the teacher.

How Jesus Taught

Let us study the method of the Great Teacher. Had he been like A, he would have said, "Lawyer, your neighbor is your helper in time of need." But the Great Teacher said, "A certain man went down from Jerusalem to Jericho. He fell among thieves. They tore from him his garments. They beat him with clubs and stones. They threw him into the bushes by the roadside, thinking him half dead, and ran away. Soon a priest came down the road. He saw the wounded and dying man. He turned from the middle path to the farther side of the road, and,

scarcely looking around, hurried on. Then a Levite came down the road. He saw the wounded and dying man. He stopped for a moment, looked at the man, looked up and down the road, and then hurried on. Then a poor Samaritan came riding by on his donkey. He saw the wounded and dying man. He leaped from his donkey, ran to the man, bound up his bleeding wounds, poured soothing oil and wine upon his cuts and bruises, spoke words of sympathy and cheer, lifted him tenderly upon the donkey's back, and brought him to an inn or hotel. Here the Samaritan cared for the man all through the night, and the next day before leaving gave money to the inn-keeper, and said, 'Care for this man until he is well. If the cost is more than I have paid you in advance, I will settle on my return.' Tell me, Lawyer, which of the three, priest, Levite or Samaritan, was neighbor to the man that fell among thieves?"

The lawyer needed no more information. He was now able to answer his own question. He had met a real teacher, who knew how to teach, and how, also, in teaching to lay bare the insincerity and the quibbling of a foolish questioner. This is great teaching. He that did it is your model.

The child speedily reaches a stage in his development in which knowledge may be presented in

symbols, especially in the symbols we call words. Thus things are by no means so widely valuable as instruments of instruction as is language. A wise teacher will be on the alert to detect the moment when concrete teaching with objects may be supplanted by teaching with language. Of course reference to objects will continue all through the grades, both in teaching a new idea, and in making vivid what may have been in part or inadequately understood. But freedom to teach as one should teach comes only where the process may go on profitably in language. The question is, then, to determine under what conditions instruction through language may be profitably carried on. The answer is most important: Only when the words used in the teaching process represent known ideas. We cannot teach with the words that are not understood by the child any more than we can move the mill with the water that has run by.

When Words are Valuable

When, as I suspect we frequently do, we use language that is void of meaning to the learner, one of two things results,—the learner either becomes discouraged or is overawed, and there arises in his soul a vague feeling that there is some hidden and mysterious implication in the matter presented into which he is supposed to be unable as yet to penetrate. This latter frame

of mind is all too common. Perhaps some of us even foster it. But it has no justification. Strive by all the power you possess to occasion clear knowledge in the soul of the learner.

Questions and Suggestions.

For testing one's grasp of the subject, and for discussion in Teacher-Training Classes.

Put in language of your own the purpose or end of education as you understand it.

What is the relative value of knowledge and skill? of knowledge and power? of skill and power?

Define culture and skill.

Just why is culture worth more than knowledge?

What is a good test of the value of a method?

In what way do you account for the varying capability of the pupil?

Point out three theories of soul growth, and discuss the result of accepting each of them in turn.

What determines the capacity of the pupil to know?

How does knowledge of things differ in quality from knowledge of symbols?

Explain fully the vital distinction between teacher A and teacher B.

How much concrete material did Jesus use in the story of the Good Samaritan? Why?

When may we pass from teaching in things to teaching in words?

Describe clearly the value of words as teaching material.

How does vague knowledge become clear knowledge in the soul?

Write five educational laws based upon this chapter.

Lecture on Experience

XV

TRAIN UP A CHILD

THE equipment of the teacher embraces three distinct processes. First, the teacher must understand the activities of the growing soul. Second, the teacher must understand the subject-matter which constitutes the nutrition upon which the soul grows. This is the general scholastic equipment of the teacher. Third, the teacher must understand how to interpret this subject-matter from time to time under the most favorable conditions and in the right order to the growing soul. This is the professional or pedagogical equipment of the teacher. It is this third aspect of the problem that the teacher must heed most carefully. Let us understand how important it is to regard the teacher as the interpreter of objective truth to the growing soul of a child. The soul may be hungry, and the subject-matter lying beyond it may be excellent, but if there is no intermediate agency to bring the two things together there can be no growth, no development, no education. The teacher therefore is the vital connecting link between objective truth and sub-

The Teacher's Equipment

jective development. What the teacher does becomes significant. How the teacher does it is the professional problem.

It is necessary at the outset to understand the importance of the mastery by the teacher of certain fundamental laws of the teaching process. These laws rest, of course, upon the needs of the soul as these needs arise in its unfolding. To become a fine teacher one must give attention to the best laws of teaching. The purpose of these laws is to accomplish in each individual pupil some definite educational end. These principles become the guidance to that end. They also form a means of measuring the progress and determining what each step of the process shall be. The first question then is to determine the end. What do we want the child to become as a result of our teaching activity? Bear in mind that this question must be answered within the limits of the child's possibilities. We might want him to fly, but we cannot teach him to do that. We must remember what he can become, and then ascertain how to achieve that result. In general it may be said that the purpose of education is to train the child to live completely, which means that he must be equipped with knowledge, mental power, and skill. Not one of these, nor two of these, but all of these must be

What Principles Do

secured in order that the pupil may live completely.

Let us now ask ourselves more in detail what it means to live completely. Solomon admonishes us to train up a child. Up to what shall we train him? What are the ends or goals to which the child is to be led? The answer to that must be found in the quality of our civilization, which civilization is more Christian than it is anything else. The child must be trained up to a right understanding of the great institutions of our Christian civilization. He must be shown what these institutions are, what they stand for, and what part he is to play under them in working out the destiny of the human race under God. For he will best work out his own destiny when he sees himself as part of the great human family.

Solomon's Admonition

These institutions of our civilization are the home, the state, the school, the social life, the industrial life, and the church. To live completely one must live in complete understanding of the significance of these great institutions, and in harmony with their highest ideals. It will be well to work out these ideals with great care. Every prominent question before our present civilization rests upon the right relation of the individual to these great institutions of our Christian civili-

zation. The child must be taught his relations to the home; the facts of fatherhood and motherhood, of childhood and brotherhood. Here the letters of Paul afford splendid guidance. How strongly he urged right relations in the home, and how much of all that he counted vital in the organization of the church depends upon what is done in the home, and how life is lived there!

Institutions of Civilization

Take the Temperance question, the Mormon question, the Child Labor question, and other great movements that stir our thought to-day, and see how important it is to understand that no solution of these problems is possible excepting in so far as we have a clearly defined home life which is menaced by the conditions that give rise to these questions. We fight for the integrity and the purity of the home institution, and we array ourselves naturally and properly against every influence that strikes at right home conditions. Let the child understand that here is one of the aspects of his education of vital concern to the home and to the race. He can not live completely unless he lives in proper relation and subordination to the law of the home. Note also what we think of any one who interferes with the home. Point out the significance of societies for the prevention of cruelty to children, of laws

Great Home Questions

for the punishment of wife-beaters, and all those things which menace the integrity of our ideal of a Christian home.

Consider the state as another of the great institutions of our modern civilization, and see how conformity to its laws, devotion to its ideals, and service in its welfare are regarded. See the significance of punishment for the violation of law, of public censure of the criminal, of appreciation of the hero who serves his state, of condemnation for him who refuses to cherish the ideals of his state, and you begin to see the significance of the institution of the state as a part of the equipment of the child to live completely. Notice the concern of the public when the welfare of the state is menaced. Consider how treason is regarded as shown in the case of Arnold, and in the case of Judas, and others who were false to their leaders, and through their leaders to great institutions like the state and the church.

The State

It is the same with the school. Every influence that menaces the school menaces our civilization. And the child should be taught to respect the school, to take advantage of its opportunities, to live always in sympathy with its purpose, and, in general, to promote educational institutions as a part of his training for complete living.

The School

Social life also has its ideals, and it is a part of the complete training of each individual to understand his place in the social order, and to discharge his obligations, and to live his life in harmony with the best guidance that he can find, to the end that he may so order his life that it may harmonize with the community life of which he is a part. Point out, too, at this stage the false conceptions of what true social life is, and how these should be avoided. The difference between artificial and sincere living, between playing a part as a clown or a zany, and the true, sincere appreciation of, and participation in, social things, should be clearly comprehended. No man liveth to himself alone. He is, as God taught in the beginning, his brother's keeper, and complete living involves right social relations.

Social Life

Point out also the importance of training up the child to an understanding of the industrial life of our modern civilization. He should be taught to produce more than he consumes, and thus add to the sum of our material welfare. Let him see the significance of strikes, of labor unions, of trusts, of corporate activities as they affect the industrial welfare of the whole people, and help him, if possible, to seek the true solution of these vexatious problems, and thus

Industry

come to a proper understanding of all the problems that underlie a stable industrial community.

Finally, teach the child that complete living implies living in harmony with the ideals of the Christian religion. This means that he must identify himself with some church organization, and through it work out the salvation of the human race before God, and thus in the most definite way work out his own salvation. He must lose his life if he is to find it. He must serve now if he is to be served hereafter, which is only another way of saying that he must save now if he is to be saved hereafter,—for service is saving. Whatever, then, the church opposes, the individual must avoid. Whatever the church cherishes as the true doctrine of righteous living, he must cultivate. Thus the individual, working out his destiny in harmony with this great institution of civilization, comes to live completely. This is the end which the teacher is constantly striving to achieve.

The Church

Some guidance to this end must be kept in mind. Study the significance of such educational maxims as the following: Develop in each pupil knowledge, power, and skill. Knowledge is the content of the mind. Power is the strength of faculty in using knowledge, and skill is facility in the use of knowledge. In education, culture

is worth more than knowledge. Prove this proposition to yourself, especially as it relates to religious culture. See what it means to have depth of knowledge, strength of spirit, courage of conviction, integrity of purpose, resoluteness of will. Work out a justification for the saying that the capability of the pupil to grasp truth varies in the successive stages of his advance. See what can be done with the child in the beginning of his education, at the middle stage of his education, at the end of his education, explaining to yourself what teaching through objects means, likewise teaching through symbols, and teaching through elaboration, and see whether at last you can come to the formulation of the doctrine that both in the material of instruction and in the method of instruction the teacher must always adapt himself to the capacity of the pupil.

Problems for the Teacher

This will explain to you a great educational law: From things through symbols to relations; from the concrete to the abstract; from the simple to the complex. Turn now to the parables, and see with what consummate skill Jesus embodied this doctrine as the basis of much of his teaching. Note with what simple things he begins and with what broad generalizations he ends. See how every apparently unimportant

object in nature becomes the hint and the approach to the great truths of the kingdom. When you have clearly discussed this quality in his own teaching, ask yourself the question, Am I following his method? You will see in the answer to that question the significance of the story, with its rich, concrete data, appealing, as it always does, to the interest of the child, and predisposing him to organize clear thought and formulate definite conviction. Note, too, the value in this connection of indirect teaching as opposed to direct teaching. By direct teaching I mean telling the child; by indirect teaching I mean leading the child to find out for himself the truth under the guidance of the teacher. The finest example of indirect teaching known to me is recorded in Luke 10 : 29-37. Study this with the utmost concern. It is so fruitful as guidance that one will inevitably teach better after mastering its message.

The Parables

When the child is able to think in symbols, he has made a great advance. Consider how long it took the human race to pass through the stage of development in which pictorial writing alone was used. The abstract symbol came only when the mind was sufficiently developed to think in the abstract. The child, like the race, must think

Things First

in things until he is able to think in symbols. But the child of to-day, more rapidly than the race, rises to symbolic thought. This is due to the fact that the more mature life about him thinks in symbols. He has an example. The early race had not.

Thus speedily the time will come when the symbol may be used as the instrument of thought. The mind no longer needs the immediate stimulus of sensations. This is only another way of saying education must unsense the mind. Of course, all new experiences must come, as did the first ones, in the concrete, but when the mind is once familiar with the concrete, and has the power to use its symbol, there is no longer need for tedious reference to concrete things. The mind becomes free. The symbol is the instrument of universal thought. See to it that the symbols or words with which the child thinks are clearly understood. No word should be used in the thought processes whose meaning is not clearly understood. To make its meaning understood the word must be referred to the thing it names, or it must be interpreted into ideas already known to the mind. The latter is usually the step to be taken. It is the method of definition. It lies at the basis of the dictionary. The thought products will be no clearer than

Value of Definitions

are the meanings of the symbols with which these products are secured. Do not take the meanings of symbols for granted. Test each word. See that its meaning is clear to the child. You must think, not of your ability to use the word, but of the pupil's. The teaching of the exact meaning of the words that carry our religious ideals is necessary and wise teaching.

The most fruitful way to fasten the right meanings of symbols in the consciousness of the learner is to furnish occasions for their use by the pupil in giving expression to his own thoughts. This is valuable not alone as a means of securing clear thinking, but also as a means of exercising his own soul powers. Thus to the power of clear thought he will add mental discipline, which is culture. It is this self-activity that is to be guarded and guided always by the teacher. As the pupil gradually acquires the power to think for himself the work of the teacher gradually lessens. Thus it becomes true that the function of a true teacher is to render himself useless to the pupil. Ponder the full significance of this saying. The end is self-guidance and self-control. The teacher hinders the attainment of this end when he continues those processes that keep the pupil under guidance and control which the pupil is able to fur-

Teaching Symbols

nish for the regulation of his own thought-life and act-life.

The process of instruction may be so conducted as to leave the mind of the pupil passive and receptive, or it may be so conducted as to make the mind of the pupil active and acquisitive. The latter is the better form of teaching. The teacher is at fault when the thinking is all done for the pupil. The class exercise is not an activity in which the pupil has little, the teacher much, to do. The reverse is really the condition that should prevail. Hence, avoid as far as may be the habit of doing for the pupils what they can do for themselves. To talk much, to recite or explain at length, to monopolize the time, is a weakness against which you must constantly struggle. The really important matter is to force activity upon the pupil. Thus any form of teaching that compels the pupil to do original thinking, to weigh the facts, and to announce a conclusion, is of value. For that reason the question becomes a fruitful agency in the teaching process. I cannot here present at length the importance of the question in the teaching process. May I ask you to do a piece of research work on your own account?

Two Ways to Teach

Take the words of Jesus, as found in the Gospel of John or of Matthew. Make a list of

the questions he propounded. Classify them upon some basis, as those that demanded immediate reply and those that demanded only assent or dissent in thought, or as those that were addressed to his disciples, those that were addressed to the multitude, those that were addressed to some one person, and those that were addressed to any other persons, as the Scribes, etc. Then ask yourself what each question was intended to accomplish, and decide whether it did accomplish its purpose. You will find in some such study much that will help you to teach well. Notice the clear, concise, comprehensive character of Jesus' questions. Formulate a dozen questions upon the next lesson in the Sunday-school series. Test your questions. Are they clear? Are they concise? Are they comprehensive? Do they lead logically from the simple aspects of the lesson to the more complex aspects? Do the questions as a series cover the vital points in the lesson? Does each question help all the others? You will not master the teaching process until you have learned how to put your own processes to the test.

Study Questions

To build a teacher, one must first have as material the fine stuff from which is molded a Christian man, a Christian woman. It is no use to veneer poor character with polished pedagogy.

Back of the way we do things is the doer of the things. The discerning spirit of childhood looks beneath the surface, sees under the acquired knowledge, power, and skill, and demands a personality with God's stamp upon it,—the stamp of Christian character. The life that carries itself clean and pure and strong always predisposes other life to become like it. I say this because I wish to have you understand most clearly that no amount of professional skill can compensate for the absence of the virtues that God wants in every soul, and that God's children must find there or be grievously disappointed. We can make teachers by building professionally upon good native qualities of soul. But we cannot veneer a corrupt spirit into respectability and efficiency. Teacher, be sincere, be honest, be true, be clean, be humble, and you will then be able to add all the qualities that give efficiency to your work.

A Prerequisite

There is much to learn yet concerning the qualities of spirit that a teacher should cultivate. Let us ask what we need as equipments to teach. What would you write as the necessary qualities? Suppose you make this your problem. It will not be important that you answer the question as others would. But it is important that you set forth in order the qualities that you think

should be possessed by you as a teacher. Let us begin the series. What shall go down first? Shall we put down scholarship first? If so, why? If not, why not? Put the test to everything you set down. Then, when the list is at last completed, ask this question: Do I possess these qualities? Read the life of any great teacher; make a list of the qualities that made him a great teacher. I name a few. Choose any one,—Comenius, Pestalozzi, Froebel, Arnold, Fenelon, Mann. Then turn to the life of Jesus and see how all that was greatest in these men was but an echo of that great voice, and all that was found in them of good, conjoined with weakness and limitation, was in him combined with strength and freedom. You will not at first appreciate the commanding worth of Jesus' teaching. You must approach him gradually, attribute by attribute. As the eye of one in the valley of Lauterbrunnen climbs from valley to cascade, from cascade to table-land, from table-land to mountainside, and finally to the Jungfrau, lifting her virgin brow clear and sparkling to the regal sun, so the human spirit climbs from man to man, from excellence to excellence, from achievement to achievement, until at last it comes to grasp something of the overmastering glory and grandeur and greatness of that Teacher

How to Study a Teacher

whose heart beats lovingly for childhood, and whose spirit is suffused with the transcendent glory of the Eternal Father. Jesus is the ideal for all teachers.

Questions and Suggestions.

For testing one's grasp of the subject, and for discussion in Teacher-Training Classes.

Which is more important, what the teacher does or how the teacher does it?

What is the basis upon which the laws of teaching ultimately rise?

Under what limitations must the teacher work?

Write a list of additional limitations under which you do, but should not, teach.

In what way does the phrase, "Train up a child," stand related to the broad ends in education?

Why does Solomon indicate that training is of permanent value?

What are the great institutions of our civilization? What makes them great institutions?

Write a list of current questions growing out of the proper relation of the individual to the home, to the state, to the school, to social life, to industry, and to the church.

Are the questions of one of these institutions always independent of the questions of the other? For example, is the temperance question solely a home problem?

Notice how almost every great question is six-sided and must be studied in its relation to each of these great institutions. Thus you have an outline for the study of a great question.

What would you consider conclusive evidence of the growth of culture in the soul of a child? Apply the law, "From sense to symbol," to each of the parables.

Does the child follow the order of race development in his intellectual unfolding? What follows from an affirmative answer to this question?

How do I know when a child uses a symbol properly?

As the pupil advances should the work of the teacher lessen or increase? Why?

What would you consider as the necessary prerequisite to the making of a teacher?

How would you proceed to study a teacher, and what significance would you attach to the different qualities which you consider necessary?

XVI

SOUL-ACTIVITY THROUGH WORDS AND QUESTIONS

WORDS stand for ideas. Ideas stand for things. These things may be objects in nature or they may be relations discerned in the soul. We need not raise the question whether or not we can think without symbols. The important fact to keep in mind is that we think with these words. Hence it is of great significance that we know what content the word carries, what it means to the child. We all know the ludicrous blunders made by children when they use words whose meanings are not clear. It is not necessary to specify. Since words are the tools of thought, it is of first moment that the exact use of each tool be understood by the user.

Tools of Thought

When I was a youth, I became in some way confused over cemetery and seminary. I was not quite sure which word named the institution to which young ladies were sent to be educated. It is my opinion that somewhere I had poor teaching on this point. As a result, I have been forced

to eliminate both words from my vocabulary. I use instead grave-yard and boarding-school. How long I used these words interchangeably before I became aware of my blunder I do not know. There is only one way to be certain that the word signifies what it should,

The Real Test

—that is by furnishing occasions for its use by the pupil in giving expression to his own thoughts. Do not overlook the fact that the word is to be used in expressing his own thoughts. Many words are used by pupils in quotations from the Bible, and from the sayings of the teacher, that are entirely void of meaning to the pupil. Children are rather fond of picking up words and using them in fantastic ways. They are not yet aware of the vital worth of exact meaning. The teacher must understand the need, and seek to give the word its right content.

We have heretofore considered how difficult it is to secure right conditions for study, right attitude of soul in the teaching process. For this added reason we should be careful that the word as a tool of thought is clearly comprehended. I have placed emphasis upon this phase of teaching in order to make meaningful an educational law: The powers of the soul are developed and trained only by occasioning their right activity. It is the act of the soul upon the fact of knowledge that

is most significant. Ponder this well. We see again how impossible it is to be content to tell facts to pupils, no matter how receptive their minds may be. We talk too much to our pupils. We do not encourage them to talk. It is what they say to you, what they think before they say it, and what they think it with, that is most important.

Talking Not Teaching

The teacher will at every point aim to occasion a maximum of mental activity by the pupil. He will so put his points, so arrange his statements, that the pupil will from pure interest exercise the powers of the soul to the limit. This means that the teacher will exclude all irrelevant matter and include all pertinent matter. It also means that the teacher will so master the theme, so organize the subject-matter of the lesson, so formulate his method, that the pupil's attention will inevitably be secured. Cut out all discussion that is irrelevant. I have known teachers whose inadequate preparation unfitted them to teach the lesson. As a makeshift they digressed into subjects that were wholly without relation to the purpose of the recitation, and subjects that were in themselves practically useless. The fault here is obvious. The teacher did not comprehend the significance of a great opportunity. Better not

A Goal in Teaching

teach than to teach error. Better not teach than to teach fragmentarily. Better not teach than to teach flippantly. Best of all, teach well. You can, if you will. It may cost effort, but anything we do that is worth doing is done at the price of effort. To illuminate a soul is worth the effort. To enthrone God, sacred and secure, in a child's spirit is not a task, but a privilege. All teaching is opportunity.

The Art of Questioning

In presenting the lesson the teacher will bear in mind that the wise use of questions is a potent process in securing soul activity. Do you understand the fine art of questioning? When the teacher presents all the data of the lesson in narrative form, that is, in the form of a story, the mind of the pupil is frequently in a passive or receptive condition. The pupil feels much like a passenger on a train,—the thing to do is to settle down comfortably, trust to the officials to attend to every detail of the journey, and wait patiently and submissively until the conductor calls out the destination. The passenger has been carried along without effort on his part. So it may be in your class. The pupils resign themselves to your tender care, trust your ability to see them safely through the lesson, and themselves take no active part in the process. But is this teaching?

What, then, is the value of the question as a teaching agency? The question has always been regarded as a most important means of stimulating thought, and of creating knowledge in the soul. Direct teaching is too frequently telling, and telling is always poor teaching. Indirect teaching is usually good teaching. It aims to stimulate inquiry in the soul of the learner. It leads him to discover truth for himself. He has, as a result, the joy of discovery, the added power of increased thought-ability due to the exercise of his powers, and the fuller inter-relation of his facts of knowledge one with another.

Knowledge a Source of Joy

The soul is so constituted that its own products, the products of its own activity, yield for it the longest measure of joy. The student in botany who finds in some sequestered nook a rare and early blossom is overjoyed. He has made a discovery so delightfully surprising that for the time he thinks and talks only of the thing that has so enraptured him. I recall a pupil of mine, dull and listless in his work for a year, who was finally persuaded to study botany. He did his text-book work indifferently, but early in June, upon a rainy afternoon, he accompanied his classmates to a secret haunt of the orchid family. Here the boy unexpectedly discovered a rare white orchid, and, throwing himself upon

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the wet ground beside the beautiful flower, wept for joy. In his moment of supreme exaltation he called alternately upon his teacher and his God. He found the thing he loved. It opened his soul to these exquisite thoughts of God and he became a botanist of note. So always is the feeling in the pupil when in answer to a wise questioner he finds new truth full-born in his soul.

When the narrative of facts is, at a prudently-considered interval, broken to ask a question, the whole mental complex is changed. The passive and receptive quality of soul is changed to an active and expressive quality. The tension of actual thought is felt. The powers of the soul are in action. They are thus quickened to act by the use of the question. Do you see how this really occurs now in your own thought processes?

The Law Stated

This power of the question to compel active states of soul results in the strengthening of the powers thus exercised. They obey the well-known law, development by exercise.

The most significant gain to the learner, under wise questioning, is due to the fact that when a question is unanswered in the soul, it stands as a menace and as a challenge to all knowledge in the soul. Instantly all that we know is marshaled in review before the new and unrecognized

thing in consciousness. This calling upon all that we know to identify what is new is of far-reaching value. It gives us many-sided relational knowledge. Each relation set up is an enrichment of the soul. Each relation discovered is a new fact of knowledge in the soul. Each answer formulated and pronounced is a strengthening and significant influence in giving quality and character to the whole mental complex.

The Unanswered Question

There are three types of questions that may be regarded as of sufficient value to be considered in this discussion,—the direct question, the Socratic question, and the Master's question.

The direct question asks for specific data possessed by the pupil as a result of his study. It is a common and useful form of teaching. "What is the lesson for the day?" "What is the Golden Text?" "What persons are presented in this lesson?" These are types of the direct question. In its use the teacher assumes that the pupil has had time and data for study. The question is a means of testing the fidelity of the pupil to his assigned task. Then the direct question is necessarily limited as a teaching agency to that aspect of the instructional process usually regarded as the test, the review, or the examination. It is of use also in revealing

The Direct Question

to the teacher the inadequacy or inequality of the learner's preparation. Thus the teacher has a means of proving his pupils, and of teaching most carefully and fully these things which the pupil failed properly to grasp. The result should be an adequate and equal arrangement of the facts of knowledge in the student's soul. His education may then be said to develop harmoniously all the powers of the soul.

Socrates was the wisest teacher of ancient Greece. His method was unequaled among all his countrymen. His pupils were as loyal, as devoted, as enthusiastic, as one could wish for. He was brave enough to die for his beliefs, and he was skilful enough to impress his beliefs indelibly upon his pupils. How did he teach? Under direct questioning the teacher assumes that by study the pupil acquires the answer to the question. Socrates assumed that all truth is inherent in each soul. But the individual is not aware of the content of his soul. The vital function of education is to make each soul aware of its own content. How is that to be done? By such a judicious use of questions as to lead each unknown element of knowledge in the soul to reveal its identity and its relation to all other elements of knowledge in the soul. Thus without education we know not what is innately in

The Socratic Question

the soul. Education is the process of self-comprehension. "Know thyself" was his motto. He uses the question as a potent means of attaining the end indicated. But his presupposition is wrong. We no longer think or believe that all knowledge is innately set in each soul by some power not ourselves. We believe that knowledge arises in the soul by reason of the presentation of objects from without, through sensation to consciousness. The soul God gives. Its capacities he sets. Its content we build.

Jesus used the direct question, as we all do when we desire to test the fidelity of preparation in our pupils. But he used a type of question unique in teaching. He assumes that primary knowledge in the soul arises from presenting things to the senses. That these varied sense-presentations are often vague and apparently contradicting, and hence confusing, he also assumed.

The Question as Used by Jesus

He uses the question to break up vague, confusing, and uncertain knowledge, and to set in its place clear, distinct, and certain knowledge.

In the north country, beyond the Sea of Galilee, Jesus sat with a chosen group of his disciples. He asked them a question: "Whom do men say that I am?" The disciples gave in reply the conjectures of the people. Some said Moses, some Elias, some Jeremias, and some one of the

prophets. Then into this group of guesses he sets a second question: "But whom say ye that I am?" This question dispelled all doubt. It crystallized conviction. It established clear knowledge. Thus the wise teacher understood how important it is to call up in the mind of the learner every possible explanation, and then, when the mind is balancing the issues, to put forward a question whose answer lifts the learner to a declaration of an opinion and the formulation of a conviction never again to be subject to revision. To drive a soul to the final and conclusive statement of truth is always of moment in the teaching process.

To question wisely is to catch glimpses of the inner life, the secret thoughts, the vital forces of a soul. It must be done in a spirit of loving concern for the pupil. The more intimately the life of the pupil is known, the more sacred becomes the office of teacher. Kinship of spirit is the best warrant to teach.

Questions and Suggestions.

For testing one's grasp of the subject, and for discussion in Teacher-Training Classes.

What reasons do you have for teaching carefully the meaning of words?

Should religious truth be set in more vague terms than other truth?

May religious truth be taught as clearly as secular truth?

Why is the unanswered question a source of concern?

If the delay in finding answer to a question is prolonged, how does this delay affect the learner?

Explain clearly the value of the right activity of the mental process.

What are you doing to aid your pupil to clear views?

Some questions are pertinent, some are impertinent. Explain and illustrate.

Enumerate the values of the question as a form of teaching.

What types of questions are wise? Why?

Study your own motive in questioning your pupil.

What is the relative value of the question for the class and the question for the individual?

Explain the Socratic question.

Discuss the effect upon the pupils of unwise questions.

Frame ten wholly wise questions upon the subject-matter of this chapter.

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XVII

THE TEACHER'S PERSONAL EQUIPMENT

WE HAVE to this point been considering the opening of a soul into full bloom. We have seen it bud and grow and blossom. What shall the fruitage be? That will depend upon the nutrition and upon the pruning. The nutrition is the Word of God. The pruning is the act of the teacher.

This act is of so great importance that I have thought it wise at this point to consider the teacher in his relation to the pupil, especially in his relation to the product of the teaching process as it is bodied forth in conduct. No religious instruction is worth the name that does not condition conduct. It is one thing to know the right. It is another thing to do the right. It is not enough that our pupils should know the right. They must do it. We live in deeds. The Sunday-school is to be judged by the life of its pupil. The teacher is to be justified by the manner of the pupil's living acquired under his guidance. If you entertain any other view of your function, throw it away.

The Act of Pruning

We are met at the outset with the cry that teachers are born, not made; that some can teach and some cannot; and that any attempt to train teachers is essentially impossible. Let us be sure we are justified before we take such a position. I have seen thousands of teachers at work. I have known them as pupils and as individuals. I am frank to admit that some people are so finely organized that they instinctively teach well. This number is not large. I know that most of the successful teachers of to-day are made, not born. Here, as in almost every sphere of activity that calls for skilled efforts, honest and sustained effort is sure to accomplish a worthy result. Lawyers, doctors, and clergymen are made over under professional discipline and study. Why, then, may we not assert the same of the teacher? We have many excellent teachers in our public schools because they have been trained to teach in some of our many excellent training schools. We shall accomplish equally important advances in our Sunday-school teaching when we accept this truth and act upon it.

Are Teachers Born?

Why do we hesitate to enter heart and soul upon a campaign of teacher-training? Is it because we are indifferent to the cause? Is it because we are unwilling to put forth an honest effort to achieve skill? Is it simply because we

do not? How I wish I had the power to stir the indifferent, the lazy, the negligent ones! I have in mind a large group of teachers who are anxious to do the best things, who are busy with a thousand cares, who turn to every possible guidance that offers promise of help, and who carry upon their consciences their responsibilities. For these my heart warms. For these I am willing to try, in the best way I know, to afford help. This group will teach far better to-morrow than they do to-day. These are the hope of our children, our Sunday-school, our church. For these I have a few suggestions.

The Hopeful Group

You may feel that temperamentally you are not suited to teach. You may be hasty, and at times cross. You may be unsympathetic and cold. You may be impulsive and rash. You may be unnatural and foolish. You may be these and other things equally objectionable in the teacher. You may feel your limitations in scholarship, in methods, and in skill in teaching. What of it? These are limitations that you should remove, regardless of your position of teacher. If, then, teaching will aid you all the more surely to remove them, why not teach?

We all have our limitations. It is our business to remove them. To train as a teacher is a most direct manner of securing mastery over our own

selves. Do you find it difficult to control your class? Concentrate your effort to win this battle. Control is essential to teaching. Why should any boy or girl act in Sunday-school in a manner which he or she knows would not be tolerated in a public school? Why? Isn't it as much a part of one's religious training to be orderly as it is part of one's secular training? Are you afraid you will lose a pupil if you demand order? You need not be. Settle it now and for all time that you will have order in your class. Teach nothing until you have it. Stop teaching the moment you lose it. Do not go on with the lesson until you are master of the conduct of your class. This is your first test. Control is worth securing. Respect for you is essential to your ability to teach. How can you achieve this condition of respect when the pupils know that they, not you, set the standard of conduct in your class? A boy will respect you all the more if you have the courage to assert yourself in behalf of what is right and reasonable. Do not hesitate one moment to exact respectful attention. The only thing you need to consider is the manner of securing it. Be firmly kind, but also be kindly firm.

Limitations

Be patient. Time wins many victories. What cannot be done with a rush may be done in due

time. It is always unwise to create excitement in the class. I am not averse to bright, snappy teaching, the kind that carries itself with a sweep and strength; but I do caution against fussy ways that really defeat the ends sought. On the other hand, it is manifestly impossible to hold the attention of the class when the lesson drags its weary length along. But when a pupil is putting forth his best effort, no matter how poor that effort may be, the teacher should patiently and kindly aid the pupil to his best statement of the facts he is to recite. To scold, to scowl, to frown, to become angry, to be sarcastic, is to lose all the golden opportunity that is the teacher's. Put yourself as fully and as frequently as you can in the place of the pupils. Remember the meager and barren life some of them live. Let infinite love, infinite patience, infinite tact, characterize your work as a teacher. Above all, do not grow discouraged when you do not at once secure the results you long for. You may be, you are if you teach well, accomplishing more than you know. Think what you want your pupils to be ten, twenty years hence, and labor to set up now the ideals to which, through the years, their souls shall grow.

Patience Essential

Jesus was always patient with the honest learner. Cannot you afford to be the same? In

John 7 we have Jesus at the Feast of Tabernacles. It was a season of sacred rejoicing in Jerusalem. It was also a time of great excitement. Everybody was crowding to the festal services. No one was in a frame of mind to learn. Jesus wisely waited the right moment before he essayed to present his message. The last, the great day of the Feast had come. When the day was yet young, when the air was cool, when all the people were astir, was not this the time to teach? No. See the crowd converge upon the temple, each bearing a Paradise apple in the left hand, branches of trees in the right hand. Hear the sacred music. See the procession of musicians, headed by a priest bearing a golden pitcher. They move to the Pool of Siloam, the golden pitcher is filled, the choral march turns again to the temple. Hear the cheers of the multitude and the sound of cymbals and of trumpets. Surely now is the time to speak. Ah, no. Be patient. Seven times the procession weaves its ecstatic way around the great altar of burnt-offering, upon which rests the sacrifice. Hear the priest chant the solemn words, "O then, now work salvation, Jehovah! O Jehovah, give prosperity." See him pour upon the altar the water from the golden pitcher. Hear the mighty chorus, the great "Hallel" (Psalms 113-118), rising with

The Psychological Moment

the voice of the flute. See the multitude shake the branches toward the altar, while the priests draw the threefold blast from their trumpets. The echoes fill the valleys round about. They reverberate from the hillsides beyond, and then a sacred hush settles over the vast multitude of worshipers. The service ceases. A great silence like a beauteous benediction nestles over the sacred scene. And now, clear over the awed multitude, like the voice of an angel, rang the words, "If any man thirst, let him come unto me and drink." Who has spoken? Who has seized the supremest moment to say the supremest thing? Let the officers answer. "Never man so spake." Let us comprehend the patience that knew the divine moment to speak. Let us seize, as did he, the right moment to teach human souls. Let us teach in the manner that he so splendidly set! Here we have exemplified control and patience worthy of the Son of God.

The Feast of Tabernacles

Do you love to teach? Do you love children? You answer, in a perfunctory way, "Certainly I do." But do you love them as Jesus loved them? Do you love them well enough to suffer for them? If so, you can teach. Love your pupils for what you want them to become. Love them on the ideal side. I know how difficult it is to accept

Love Essential

this guidance. But I also know how great is the value of this discipline to the teacher. At the very last, Jesus gave the most searching examination to Peter before he was commissioned to feed the lambs and the sheep in Jesus' fold. What was the nature of that examination? What momentous questions were propounded? What range of subjects was covered? Oh, teacher, read John 21, and learn! Jesus asks of you one great, overmastering, all-embracing question, "Do you love me more than you love all else?" If so, you are divinely anointed to teach. The best feeder is the greatest lover. The measure of one's ability to feed his flock is the measure of one's love for the Shepherd. No love, no teaching. No matter what equipment you may possess, what wealth of material, what comprehension of educational processes, you cannot touch the life of a child until you have interfused all that you have and all that you are with an almighty love in your soul for Him, and for his little ones.

This does not in any way depreciate the value of one's scholarship. There is virtue for the teacher in knowing clearly and adequately the subject he is to teach. But love puts fire, spirit, life, power, into one's knowledge. I wish to commend a wise and comprehensive grasp of knowledge. Next to knowing the normal processes of

a soul's development, I count scholarship the best intellectual equipment of the teacher. I do not mean that masses of memory-products constitute the best stock of knowledge; but rather the inter-relation of these products one with another. Knowledge for the teacher should be organic. Each part should fit into each other, as do the units of a mosaic. This is the result of reflection, not of acquisition. We need, more than any other one quality of mind, the habitual tendency to ponder the significance of our separate elements of knowledge. When we secure the attention of our class, we should be able to lead the pupils, step by step, into wide vistas of related knowledge. We can do this only as we ourselves understand these broad groups of relations. What confidence comes to the teacher who is conscious that his grasp of the lesson is sufficient to enable him to answer questions, to add specific guidance, to be at home in thought before his class!

What Love Does

The universal experience of teachers is that no number of devices and lesson-plans will avail if there is not back of all this a sane and sensible and broad grasp of the whole field of religious truth. This will not come to the teacher by longing for it. It will not come by deploring its absence. But it will come as the result of effort.

Plain, every-day, and continued study, an hour now and an hour then; this counts. Let us resolve, both for our own satisfaction and usefulness, and for the satisfaction and usefulness of our pupils, that we will, by all the ability and time God gives us, grasp widely and fully our problems. Then we shall always impress upon our pupils the conviction that we are sincere, and sincerity is a virtue of character, and character is the great moral and religious light whose radiations guide and direct more than do our words. Character is God's currency. It is never subject to depreciation. Its owner may purchase souls for the kingdom when his beggarly dole of knowledge remains useless and worthless on the threshold of a soul.

What Effort Will Do

Questions and Suggestions.

For testing one's grasp of the subject, and for discussion in Teacher-Training Classes.

What is the part played by the teacher in the building of a soul's content?

What would you say is the supreme test of good teaching in the Sunday-school?

Discuss the statement "Teachers are born, not made."

If we really believe in the training of a teacher, what is our personal duty in the matter?

Have you studied your own temperament? What limitations, if any, does this study reveal?

Why is control said to be so important? Do you control each pupil in your class?

What will one's ability to control his own spirit be worth in the class?

In what way does a wise teacher use the virtue of patience? Cite examples.

What is the supreme test of one's fitness to teach for God?

What is the value of daily devotion to study?

Back of all devices must be a sincere spirit. Prove this.

What do you consider the psychological moment in teaching?

Name all the values of scholarship to the teacher.

What are you doing now, what more can you do, to fit yourself to teach? Will you do it?

XVIII

QUALITIES THAT MAKE THE TEACHER A GOOD GOVERNOR

MATTHEW ARNOLD declares, "Conduct is three-fourths of life." Education is not to be regarded as a function of society through which knowledge alone is acquired. Teaching embraces both instruction and discipline. Discipline has as its end the training of pupils for the duties, obligations, and responsibilities of life. It follows that right conduct is secured only by the formation of right character in early life. The basic element in conduct is self-control and self-guidance. Until the youth has acquired the power of self-control and of self-guidance he must be controlled and guided by some agent acting for him. This agent usually is the teacher. The function of the teacher as disciplinarian ends as soon as this power of self-regulation is developed. Here the teacher needs to learn a great lesson,—trust the pupil, believe in him, as Jesus believed in mankind. We shall never make our pupils self-regulating by suspecting, doubting, watching, and spying upon them. It is generally

The Law of Trust

admitted now that juvenile criminals are most speedily reformed by putting them upon their honor. The fact that somebody believes in a boy is the surest stimulus to his standing stanch and strong for the things that some one believes him capable of doing.

When Jesus said to those he helped, "Go, sin no more," he placed confidence in them, gave them to understand that they could do the right, and that he was willing to accept their own life determinants after they had been properly taught. It is not easy to describe the quality I have in mind, but the thoughtful teacher will understand that truth, taught in a way that impresses the pupil with the fact that the teacher believes in the pupil's ability to live it out in his daily life, is most likely to find such a result is attained by the pupil. Jesus told the people what he knew they could do, and then left them to do it, under the constant conviction that he expected no other issue in conduct.

Knowledge as Control

To control the pupil in class in such a way as to lead him to live under self-guidance later on in life the teacher must possess certain well-defined qualifications. The first of these is clear knowledge. Of this quality in the teacher I have already written. The basis of cheerful obedience on the part of the pupil is confidence, and

the clear knowledge displayed by the teacher is a potent means of securing this confidence. The teacher whose grasp of the subject-matter of instruction is clear always teaches with confidence. Note, on the other hand, with what subterfuge the unprepared teacher seeks to deceive the pupils. To be conscious of inadequate knowledge is to defeat the real purposes of instruction. I have known teachers whose halting, hesitating, qualifying ways of putting things made anything like successful effort impossible. What wins confidence is the clear, specific statement of fact; the direct, unostentatious reply to questions; the cool, deliberate manner that conveys more than language. So, too, fresh knowledge is of moment. One must go over the lesson thoughtfully just before it is to be taught. To have the lesson fresh in mind, its different parts clearly thought out, its applications drawn from current incidents, and its whole presentation full of that warmth and fervor that come only with fresh contact with truth,—this is to possess an element of control of far-reaching significance.

Fresh Knowledge

Fresh knowledge is knowledge made over again in the soul by steady and frequent review of the same. It will not do to let knowledge lie unused for any length of time, and then expect to use it as teaching material. It will lack

something, and that something is the very flavor which makes it of use as teaching material.

In addition to scholarship as a basis of control, the teacher should possess skill, both in teaching and in managing a class. Knowing how to do things is always an element of power. The teacher who is unskilled, awkward, hesitating, uncertain, shifting, indifferent, will not control well. The admiration of a boy goes to the man who knows how to do things. The skilful player, the skilful skater, the skilful hunter, the skilful general, the skilful anything, appeals and controls. How may this skill be acquired? Only by intelligent and persistent practise. It cannot be had in a day. It cannot be had from books. It can be had only by a study of one's own ways of doing things, and the constant determination to do things better every time they are done.

Skill as Control

The third element that makes for control is love. Of this I have written in the preceding chapter. The essential quality of that love is its willingness to sacrifice, to suffer for the pupil. The young woman teacher who a few years ago in Dakota was obliged to close her school for the day when a blizzard swept the prairie, exemplified this quality of love. Realizing that it was equally impossible to remain in the schoolhouse,

Love as Control

or to turn the children out to perish alone in the storm, she resorted to heroic means to save their lives. Tearing her skirts into shreds, and binding with these shreds all the pupils into one group with herself in the lead, she led the little group out into the pitiless storm. Far into the night, under her courageous leadership, they fought their way in the blinding blizzard. Finally, almost exhausted and cruelly frozen, she led every one safely to a farm-house and to warmth and to shelter. Her loving devotion had enabled her to fight the demon of death and to win.

A Fine Example

Some years ago, in Natchitoches Parish, Louisiana, I met a young woman whose record as a teacher had won for her the commendation of her superintendent. She was a most interested member of a teachers' institute held in that parish. The next year, on my return, I missed her. Inquiry developed the fact that this young woman was dead. The cause of her death was told me by one who loved her. She taught a rural school, far back in the pine woods. Her schoolhouse had neither door nor windows. The children sat on cross-sections of trees set on end. The teacher had no chair, no stove, no protection from the inclement weather. One day in February a severe gulf-storm, damp and cold

and penetrating, swept over the state. Her half-clothed children suffered from the cold. Without a moment's hesitation, she stood in the open doorway, her face to her pupils, her back to the cruel cold, that she might in some degree shelter her pupils. Her love for them cost her life. Pneumonia was that day contracted, and in less than a week she was laid to rest in a bower of roses carried by those that loved her, and for whom she had given the highest expression of love—her life.

This consecrated love involves, among its minor qualities, the willingness of the teacher to be present every Sunday, and on time. It also involves concern for the pupil that is sick; for the pupil that is irregular in attendance; for the pupil that comes late; for the pupil who is for any reason out of joint with things. The teacher who has the right quality of heart will be concerned for this one and will be willing to sacrifice, if need be, to bring him again to the fold, as Jesus was willing to go out at night into the mountains to recover the lost one.

Some teachers find it easy to love certain types of children, and equally easy to hate other types. The difficulty is that their love is selfish and they expect to receive more than they are willing to give. For that reason they make their heart associations profitable things to themselves. They

rob the child, and when the child has nothing worth taking the teacher has nothing to give.

The Ideal Side

The remedy for all this is to love the child on its ideal side, to love it for what you want it to be rather than what it is, and remember that a small amount of regard and interest and love to one that needs it most is larger love than a great amount bestowed upon one who needs it least. Jesus was all the while searching out those who had fewest friends and least affection, and, therefore, the most meager lives were those that attracted him. Witness especially the poor cripple at the pool, who gave utterance to one of the saddest of all human expressions recorded when he said, "Sir, I have no man."

A very dear friend of mine declares that, so far as he has power to do so, he means to let some sunshine into those lives that need it most. I commend his resolution. Consider most of all the child whose home-life is cheerless, empty, and forbidding. Pray for grace to be considerate of this one. A small amount of concern for this child will be like bread cast upon the waters, like a little leaven in a barrel of meal. There are children in your class whose life-lines are seldom crossed by the rays of cheer, and

The Loveless Life

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kindness, and unselfish concern. Let your spirit move lovingly to them. Remember how much they need you. Remember how much joy is in the soul of the teacher who redeems such ones to a Christian life enriched by faith, and hope, and love.

Will as Control

The fourth element that makes for control is resolution, firmness, power of will. It stands opposed to spasmodic control. It encourages silence on the part of the teacher. It avoids the show of force, and in an unobtrusive way exhibits itself before the boys as backbone—the quality which stands for certain principles and will not see these principles violated, nor suffer them, when violated, to go unnoted. Here the teacher will, if not continually on the alert, commit grave errors in building character. Some teachers allow disorder and inattention to flourish until these become intolerable. Then with a show of force and a regimen that is unworthy the name, they coerce the pupils temporarily into order, and force attention. Good control is always equable. Home control, like teacher control, is too often figured in the following words from the pen of Jean Paul Richter:

"If the secret variances of a large class of ordinary fathers were brought to light, and laid down as a plan of studies and reading catalogued

for a moral education, they would run somewhat after this fashion: In the first hour 'pure morality must be read to the child, either by myself or the tutor;' in the second, 'mixed morality, or that which may be applied to one's own advantage;' in the third, 'do you not see that your father does so and so?' in the fourth, 'you are little, and this is only fit for grown-up people;' in the fifth, 'the chief matter is that you should succeed in the world, and become something in the state;' in the sixth, 'not the temporary, but the eternal, determines the worth of a man;' in the seventh, 'therefore rather suffer injustice, and be kind;' in the eighth, 'but defend yourself bravely if any one attack you;' in the ninth, 'do not make a noise, dear child;' in the tenth, 'a boy must not sit so quiet'; in the eleventh, 'you must obey your parents better;' in the twelfth, 'and educate yourself.' So by the hourly change of his principles, the father conceals their untenableness and one-sidedness. As for his wife, she is neither like him, nor yet like that harlequin who came on to the stage with a bundle of papers under each arm, and answered to the inquiry, what he had under his right arm, 'orders,' and to what he had under his left arm, 'counter-orders.' But the mother might be much better compared to a giant

Jean Paul Richter

Briareus who had a hundred arms, and a bundle of papers under each."

A fifth quality that makes for control is alertness, which is akin to interest. The teacher's eye is a great governor; it should rest in the right place and seek out, without seeming to do so, every possible disorder. Unless a thing is of such moment as to make it a matter of attention, it is better not to see it; that is to say, the teacher seeing it should not see it, or hearing it should not hear it. This alertness anticipates trouble, nips it in the bud, kills the egg before the trouble is hatched, and is, in general, the preventive quality in control.

Alertness as Control

The sixth element that makes for control is common sense, by which I mean sane judgment about common things. It is the ability to distinguish between a matter which is of little or no moment and a matter which is of great moment. It involves putting perspective into discipline. It is the quality that enables the teacher to pass by the accidental quality and note the essential tendency. Most teachers defeat the very ends they most desire to accomplish because they lay tremendous emphasis upon unimportant matters. They have, therefore, nothing left as a resource with which to impress the

Common Sense as Control

weightier matters of the law. They lose the whole value of good discipline to a soul because they have spent themselves over things which the pupils know are of little moment, and the pupils soon come to understand how irrational such control is.

The last of these elements that make for control is personal character,—the sum of what one is, the spirit with which one does things, the quality of head and of heart which make attractive the things that are right, and unattractive the things that are wrong. We teach more by what we are than by what we know. No other equipment is comparable to personal worth. The teacher whose own conduct is regulated by the high qualities of an ideal Christian life will, by the force of his own personality, best aid his pupils to regulate their conduct by the same exalted standards.

Character as Control

Emphasis is placed upon this matter of control because it is fundamental in building character. We must see plainly three steps in the process of building a charactered soul. At the first, the pupils need external guidance. This the teacher furnishes. The above analysis of the teacher's equipment is to indicate how he may wisely administer this guidance. Then fol-

Why Control is Essential

lows a transitional period, during which the pupils are able in part to guide their own conduct, but are obliged in part to depend upon the wiser and steadier guidance of the teacher. Finally, the pupil is able to stand erect, to act upon his own initiative. He is free from external guidance. He has set up in his own soul a regal guidance that is his own. His soul is free. It acts as it should because it wills so to act. All restraint is gone. Truth guides its decrees and conditions its actions. Thus the saying of Jesus becomes the goal of the teacher's effort,—"Ye shall know the truth, and the truth shall make you free."

Questions and Suggestions.

For testing one's grasp of the subject, and for discussion in Teacher-Training Classes.

Just what is embraced in the education of a people?

What limits, if any, would you place upon the saying, "Trust the pupil"?

In case your trust is betrayed, what would you do?

What educational value attaches to securing the confidence of the pupil?

Distinguish between fresh knowledge and stale knowledge.

Discuss the value and the means of securing skill in teaching.

Cite instances of sacrificing love on the part of teachers for their pupils.

Do you know what it means to suffer for your pupils?

What reward have you if you love only the loving? If you love the loveless?

Point out the evils of spasmodic control.

In what way may the saying, "The eye of the master is worth both his hands," apply to the Sunday-school teacher?

If the end of control is freedom through what means do you seek to achieve this end?

Compare the relative worth of the seven elements of control here presented, and determine in which of these elements you are weak and in which you are strong; then answer the question, What are you going to do about it?

XIX

CONCERNING THE COURSE OF STUDY

WE HAVE considered some of the aspects of soul growth and some of the elements in teacher equipment. We have seen so far what a teacher should know of the child and what he should be. What next is to be considered? We have not yet recognized an element of teacher-training that seems to hold commanding place in the thought of many. That element is the knowledge of the subject-matter. What of that? Should not the teacher know his subject? We have already stated why scholarship is an aid in the control of the class. Has it no other use? Let us see.

A Threefold Problem

There are three parts to the problem of teacher-training: (1) there is a young and growing soul to be instructed and trained; (2) there is a world of religious truth to be known and presented to this young and growing soul; and (3) there is an intermediate agency—a living, disciplined, and equipped teacher—whose function it is to interpret this world of religious truth to the young and growing soul. There are things of the spirit, spiritual; and there are

things of the earth, earthy. The spiritual things are subjective and intangible. The things of the earth are objective and tangible. The teacher must translate this objective world into terms of the spirit. How can he do this if he is unfamiliar with this objective world? How can he cause to arise in another soul knowledge that has never crossed the bounds of his own? Surely he can give only as he possesses. It is evident then that a knowledge of the subject-matter to be taught is an essential equipment of the teacher.

Scholarship Makes Only a Scholar

But his knowledge of the subject-matter makes him only a scholar. To understand how to transmute this scholarship into terms of nutrition for another soul, and to know also how to fit it to the precise needs of the learner, adds to his scholarly ability the ability to teach. To pause at scholarship is to defeat the ends of teaching. Thus many good-intentioned persons fail to teach. They assume that when one knows a thing he can teach it. This is pedagogic heresy. I have known great scholars who were miserable teachers. I recall now an authority of world-wide renown in a certain science whose attempts to teach were pitiful. He frankly confessed that he did not know how to present his knowledge to the pupil. He usually sat upon the teacher's desk and requested his pupils to ply him with questions. He was a

veritable encyclopedia of information in his chosen field, but he was not in any sense a real teacher. I recall also a teacher of mine, years ago, whose alert eye caught the first sign of indifference in any pupil. I have known her to stop one pupil in the middle of a sentence, and ask another pupil to conclude the sentence and proceed with the recitation. She was cruelly exact, but she was a teacher. We learned things in her classes. She knew how to hold the whole class absolutely under the domination of her own purpose.

A Contrast

The Sunday-school teacher has turned of late to a study of the many excellent outlines of the subject-matter of religious instruction. He has been led to think that the mastery of some course in Bible history, Bible geography, and Bible materials generally, will give him the guidance and equipment necessary to teach successfully. He knows, if he knows enough to know his own procedure, that his guidance and equipment are by no means adequate. He does not get the results he longs for, labors for, prays for. Why? He has been misled. Mere familiarity with the subject-matter is but one of the three elements of his equipment. He must master all these elements before he is a real teacher.

Teachers are Misled

An old gentleman in my native village, whose occupation was that of carpenter, frequently said to us, "Boys, you must not play with sharp tools. Only trained mechanics should handle them. Play, if you like, with the dull ones." Do you agree with the opinion of the old carpenter? He was a man of such kindly sympathy and fair judgment that we all loved and respected him. He was a modern John Pounds. As he drove nails into furniture he also drove many a helpful thought into the souls of the group of curious boys that crowded his shop. I incline to accept his opinion and to follow his advice. The discerning old man was wise enough to accept a great truth. Fine tools for skilled workmen. I recall also that my father never allowed me to drive the spirited horse, but interposed no objection to my using an old family horse that was so docile that he never did shy, back, kick, or run. As a child these restrictions annoyed me. I can see now that these men were wise with years of actual experience. They understood that the finest agents alone are fit to handle the finest agencies,—that, in short, these are complementary compensations in the economy of things.

An Illustration

We are admonished not to cast our pearls before swine. A good reason is given. The swine

cannot comprehend the utility of pearls any more than a novice can comprehend the exquisite skill of a professional man. As long as we had teachers whose conception of their work was summed up in the three R's or in "lickin' and larnin'," there was little use to think of refined methods and adjusted materials of instruction. The fact is that we had to develop a new concept of the teacher's function before we could train teachers in normal and other professional schools for professional service. And the trained teacher had to be developed before the curriculum could be modified. When the trained teacher arose, the materials of education naturally and inevitably received modification. We developed the artist, and the artist found for himself suitable tools to carve his ideals into realities.

The Three R's

Some are clamoring for graded courses of study. Unquestionably the subject-matter, both in kind and in amount, should be adapted to the capacity of the learner. No one would for a moment question the value of refined and pedagogically organized material. The best is none too good in the building of a soul, but the real question is more fundamental than that of the curriculum. Dr. E. E. White wisely remarks: "Teachers are building their hopes of success

Dr. White

on new plans and devices, or, to use a much abused term, on method. This, too, without duly appreciating, if seeing, the fact that the efficiency of a device or method depends primarily on what the teacher puts into it, and especially the deeper fact that a teacher cannot put into a method what he has not within himself."

This is precisely what seems to me to be true in our Sunday-school agitation over graded courses of study. We are not content with the results attained. We are casting about for some agency that shall be made to carry the burden of blame. We have singled out the uniform lesson as our scapegoat. Upon it we have placed the burden of blame for inadequate results. But is this right? Is it reasonable? Have we found the right victim? The one thing that insists upon expression here is the fact that the first and foremost need is properly qualified teachers. Before we refine our materials of instruction, we must refine our teachers. The vital need of the Sunday-school to-day is not graded courses of study, but teacher-training. Seek first to secure efficient teachers, and the graded course of study will in due time be added. It will come as soon as we have teachers to use it. Sharp tools are for trained mechanics. The vital factor is the teacher. To quote Dr. White again: "The

Graded versus Uniform Lessons

teacher is cause; all else is only condition and result."

Let us do some honest thinking right here. Let us also do some earnest praying. It is so easy to censure, so difficult to receive censure. It is relatively easy to size up others, so difficult to judge ourselves. We complacently put the blame upon the materials given us. Why not fairly face the possibility that it is more a matter of the teacher than it is a matter of the course of study? A teacher once whipped a boy. The boy laughed. The teacher, angered, whipped the boy more severely. The boy laughed all the more boisterously. In amazement, the teacher said: "What in the world are you laughing about?" The boy recovered himself, and said in reply, "Why, teacher, you are whipping the wrong fellow!" In a liberal paraphrase of Shakespeare, we may perhaps see the problem as it is. "The fault, dear teacher, lies not with our course of study, but with ourselves that we are unsuccessful."

Two Important Things

In saying this, two matters of moment must be borne in mind: (1) Teachers are not primarily to be blamed for the conditions that prevail. Just where the responsibility rests is a matter that merits investigation. Let us endeavor to find the cause. I suspect that even

the pastor will not rashly disclaim responsibility. But it is manifest that teachers who have been willing to learn how to teach, and have had no opportunity to do so, are not primarily at fault. The time has come for a demand for greater appreciation of the dignity and the worth of the teacher, for better provisions for his training, for a more skilful and close supervision of his preparation and of his class exercises, and, for a more enlightened comprehension of the importance of the service the Sunday-school may and should render to the church. (2) We face a condition, not a theory. Those that agitate for a reorganization of the subject-matter are prone to overlook the fact that a graded course of study implies, as a prerequisite to its successful use, a professionally equipped teacher. I assume that those who insist upon immediate substitution of graded for uniform lessons are either pure theorists, or they are reasoning from the secular to the Sunday-school without considering what the graded course of study signifies in the equipment of the secular school teacher. Upon my desk is a plan of teacher-training based upon a visit to the public schools of a great city. The author found certain processes in vogue there. He assumes that these should be used in the Sunday-school. His assumption is wholly gratuitous. It is this sort

of guidance that produces confusion worse confounded.

Let us understand definitely that the secular school has no final word to give as guidance in this matter. Like the Sunday-school, it is searching for the best things. It has not found them. To copy its present plans would be of little use in the final solution of our problem. It is evident to me that the real answer in all this can come only from an inductive study of our conditions as they are. There should be a commission named by the most competent Sunday-school organization in the world. This commission should have the means at its command to secure exact data of the present status of the Sunday-schools, and upon this basis of fact, formulate a report of our needs. Such a commission would be an epoch-making body in our advance. Some patriotic lover of the cause may find in this a suggestion of a service of far-reaching importance.

The Secular School

The discontent with present results in moral and religious training is not confined to the Sunday-school. It is universal. We are passing through a period of inquiry and of unrest. We have taken account of our stock and we realize our need. We must find a way to impress moral and religious truth upon our children be-

fore they reach maturity. It is the growing soul in a growing body that calls for nutrition. We must come to a quickened sense of this need if we are to touch the whole life of the child and of the race with the influences that are holy and enduring. My conviction is that at the heart of this reform is the teacher. We teach vastly more by what we are than by what we know. The hope of our children is the life of the teacher, and, of course, the life of the parent. Life molds life. Let us center our thought upon the problem of producing in the teacher all the qualities of life that God would have in the soul of his children. Then we shall easily, speedily, surely, gain all the lesser conditions that make for success in this supreme responsibility—the responsibility of fitting life to achieve its full development here and its triumphant glories hereafter.

Discontent is Universal

Questions and Suggestions

For testing one's grasp of the subject, and for discussion in Teacher-Training Classes.

Name the parts of the problem of teacher-training and discuss their relative importance.

Point out clearly the difference between a teacher and a scholar.

Do you know of persons whose scholarship is much better than is their teaching power?

Is a graded course of more moment than teacher-training?

Which should come first, better teachers or better materials? Why?

Suppose you had improved lesson-material and the same teacher, would you surely improve the teaching?

If you had the task of reorganizing our whole Sunday-school work, what would you do first? — — — —

What could a commission of trained and consecrated leaders do for the Sunday-school?

Do you favor such a commission? Why? What will you do to secure it?

What, in your judgment, are the difficulties to be overcome in the matter of securing thoroughly-equipped teachers for our Sunday-schools?

XX

CONCERNING THE RECITATION

AN OBJECT *of study* is a lesson assigned to be recited by the pupil. *A subject of study* is a group of objects of study that are related one to another, and, when taken together and organized, constitute a special line of investigation, as the subject of history, the subject of arithmetic, the subject of Bible geography, etc. *A course of study* is a group of subjects of study so organized as to comprehend the entire range of knowledge to be presented to the child in school; thus a course of study is made up of subjects of study, and each subject of study is made up of objects of study, and these objects of study are the lessons which the pupil must prepare from time to time.

Terms Defined

The lesson assigned becomes the basis of the recitation at the next stated period when the class meets. Here is an important matter for the Sunday-school teacher. You cannot have a good recitation without proper preparation. Work must be assigned in advance of the time when it is to be recited, and some study should

be given to the lesson before the class meets to recite,—this is fundamental in all good teaching.

Preparation

Nobody thinks, who thinks wisely, of calling pupils to a recitation without previously assigning definite work to be prepared by them; except, of course, when the age of the pupils is such that it is impossible for them to do any outside study. But the child that can read intelligently is prepared to study in advance of the recitation, and should do so.

I notice generally that Sunday-school pupils come to class without the least idea of what the lesson is. The result is poor recitation, wasted time, unprepared minds, futile effort and altogether an unfortunate exercise. I see no reason why a teacher of a Sunday-school class should not assign the work a week in advance. It is not enough to say that the lesson next Sunday will be found in such and such a place in the Bible. That is not assigning a lesson, nor is it a proper preparation for a recitation. Suppose we have thirty minutes in which to teach a lesson. A wise teacher will consider eight minutes of that time well spent if spent in assigning the work of the week to come. I believe that in this one matter a great reform could be carried out in our Sunday-school teaching. We have a right to expect pupils to prepare their work, and it is

our duty as their teachers to have that work properly prepared.

What should be the nature of this assignment of work? In general, the teacher should point out the leading things in the lesson that are to be considered at the next recitation. It would be well to have the pupils jot these down on a sheet of paper. All points in a lesson are not equally important. The pupils do not know what are the important things. They need to be guided in their study, and the purpose of this assignment is to show where the emphasis should be placed, what should be wrought out with care, and what should be carried as merely incidental to these dominant and vital things. In particular, the assignment should also lay upon each pupil the obligation of reporting upon some special thing. This special thing may be common to all the class, or each may have a definite special task.

Assignment

But I hear an objection to this. Teachers consider only the lesson that is next to be taught, and the truth is the teacher himself is usually ignorant of what the second lesson is to be until the first one is taught, all of which proves that our present method of conducting training classes, so-called, is bad. There is no pedagogical justification whatever for such narrow preparation. It is bound to result in the inade-

quate and unsatisfactory conditions that now so generally prevail. The leader of a training-class should point out to the teachers in his group a whole quarter of lessons, showing how one is related to another, for it is impossible to construct a system of truth unless each lesson is taught as part of all the lessons. We would not think of allowing a teacher of arithmetic to present a part of that subject, and at the same time be ignorant of the other part. Why should we allow a Sunday-school teacher to present one lesson, and be entirely ignorant of what the next lesson is? Are we not actually producing intellectual hash for these children, and feeding them scrappy stuff when they ought to have a well-organized, connected, and properly related group of nutritions?

An Objection Answered

The recitation is the teacher's opportunity preeminent to sit down with a small group of children to consider with them a lesson, to look into their faces, to question, to guide their thinking, to lead them out of the mists and shadows of doubt, and raise them up into the broad tablelands and the light of truth. It is unquestionably a glorious and a holy opportunity. Prize the recitation hour as the opportunity of your life to do something, to do it well; an opportunity that a soul should long for, pray for, prepare for.

The Recitation an Opportunity

The function of the recitation is primarily to test the knowledge of the pupils, and knowledge needs to be tested. By testing the knowledge I mean proving it, putting it on trial, submitting it to rigid cross-questioning in order to determine whether or not it is good knowledge or bad knowledge, clear knowledge or confused knowledge. This test should be, therefore, thorough, searching, and inspiring. Avoid superficial, haphazard recitations. They produce carelessness, indifference, and superficiality in the pupil. The recitation is not likely to be of a higher order than the requirement set by the teacher.

Function of the Recitation

In testing a pupil's knowledge the recitation must require full and accurate expression. In no other way can the teacher determine what the pupil knows, and in no other way should he undertake to determine it. He must assume absolutely nothing. Prove all things; hold fast to that which is good. The recitation should be free; the pupils should be permitted to say in their own way what they understand to be the truth. Of course, the wise teacher will not allow one pupil to talk all the time, nor will he allow any pupil to remain entirely silent throughout the recitation. It is while the pupil states his views and forms his thoughts and expresses

Expression in Recitation

his opinions that the teacher has a look into his soul. This look will reveal to the teacher his duty and his obligation.

As a second end in the recitation I would name the test of the mental power of the pupil. This will reveal itself to the thoughtful, observant teacher, as the pupil gradually moves away from the technical knowledge of the book into the freer knowledge of his own spirit, and also as the pupil increasingly turns to his own experiences and his own observations to fortify and illustrate his opinions. The whole purpose here is to ascertain whether or not the pupil is coming into possession of increased mental insight, and as he comes into the possession of this increased power he is really acquiring the best equipment for subsequent study, and also for guidance in conduct.

A third end is to test the pupil's skill. Skill is a difficult quality to define or to measure. It is more evasive, more uncertain, more unequal in different pupils than is knowledge, and yet it is a matter that may be noted that pupils do become increasingly proficient in their ability to give expression to thought. They phrase their sentences better, they organize their whole physical relation to thought better, and they think with greater depth and rapidity as they take on skill

Skill in Recitation

There are two methods of conducting the recitation that claim our attention. The first of these is the question method. The second is the topic method. The question method is first of all thorough. It enables the teacher to press the matter close and to find where there are depths of thought, and also to discern where there are shallows and weak places. A skilful questioner is the despair of improper preparation. It is also the power that makes clear to the pupil his limitations. A pupil whose language is fluent may talk glibly with a very superficial knowledge of the subject, but the keen questions of the teacher reveal the weakness of the pupil and prepare the way for more definite and concerted processes.

Question Method

By a wise use of the question the teacher may unfold the subject under consideration systematically. He controls the order of the topics, and can give proper emphasis to important matters, as all good teaching should. It also enables the teacher to give incidental instruction under the most favorable conditions. Sometimes the question reveals the fact that a little side remark, turning to the blackboard to make a diagram, the introduction of concrete incidents, or the restatement of a forgotten fact, will help the pupil to move on through a subject to clear conclusions.

Under no other form of teaching is this pos-

sible with so little effort. All of this points to the fact that the question should be clear, concise, and definite. A question that is not clear is a bad question. A question that is not concise is a confusing question. A question that is not definite is a useless question. As a rule the teacher should organize questions in such an order as to unfold the subject of the lesson in a logical order. Beginning at some definite point the question should follow a connected sequence leading step by step to the most important and ultimate issues. Of course questions that can be answered by "Yes" and "No" are generally poor questions, and questions that convey to the mind of the pupil the answer are also poor questions. The teacher, too, by his manner of asking the question may predispose the child to answer it in a manner to please the teacher rather than to give an opinion or exercise his own best thought. This question method has at least two defects. It is liable to abuse, because pupils may fall into the habit of answering in a few broken phrases instead of answering in connected and coherent sentences. This weakness, however, may be overcome by the firmness of the teacher in insisting upon getting right forms of expression from the pupil.

Kinds of Question

An objection to the question method is its

failure to compel systematic thought. The order of the questions, as they are presented by the teacher, relieves the pupil of the need of organizing his thought into a system. He follows the system set by the teacher. When the questions are printed in a book, and the children are only to make answers to these questions, there is bound to result fragmentary thinking. The recitation is to cultivate the power to classify or arrange systems of thought, and should not present classified and systematized thought to the pupil. The question method is a fine method of teaching, but it requires a finer teacher to use it wisely. In the hands of an inexperienced or untrained teacher it is liable to degenerate into a very superficial, mechanical, and unsatisfactory form of teaching. In general it may be said that this method of teaching should not be pursued until the pupils have reached the power to think systematically, and this power comes relatively late in the development of the pupil's mind.

Objections to Question Method

The second method of conducting the recitation is the topic method. Its cardinal virtue lies in the fact that it is a good test of expression. It compels the pupil to state a series of connected thoughts, and throws upon the pupil the responsibility of organizing this thought into a

The Topic Method

system, and giving to it an expression which necessitates systematic thought. For that reason it is best suited to the more mature pupils. A skilful teacher is required to guide this method of teaching in order to avoid the possibility of the recitation falling into a mere talking exercise, in which no proper regard is given to important things, and in which no emphasis is placed upon the vital thoughts of the lesson. It is perhaps wise to combine these two methods, using one and then the other, but always keeping in mind the fact that no matter what the method is, the aim is to test thoroughly what the pupil knows, and what he is able to state concerning what he knows.

There are three ways of calling upon pupils to recite. The first of these is the consecutive method. By this process the teacher begins at one place in the class, and calls upon the pupils in order from the first to the last. This enables the teacher to accomplish a very great deal in a short space of time, but it amounts to little more than individual instruction, since the only pupil that gives close attention is the one who is at the time reciting and the one who is next to be called upon. The pupils should not know in advance the order in which they are to be called upon to recite. The second method, then, cor-

Order of Reciting

rects this error, and may be called the promiscuous method. By this method the teacher calls upon the pupils in no fixed order. The same pupil may be called upon twice in succession, and this promiscuous treatment of the pupils requires that each one shall give close attention and be prepared to recite. Here, of course, whether a question is asked or a topic assigned, the pupil who is to recite should not be told of it until the question is asked or the topic announced.

The third method calls upon all the pupils to recite simultaneously. It is called the concert method, and is generally very poor. The few pupils who are prepared lead in the answer and the others chime in. The teacher has no means of knowing who is talking. In this way the indifferent pupils conceal their inadequate preparation behind the others. The only purpose for which I would advise the concert method is to secure expression from certain timid pupils who might otherwise not gain enough confidence to speak. I have known shy pupils who were afraid of their own voices, and who would not, therefore, recite if they thought others were listening. To encourage these to speak the concert recitation has some merit. The wise teacher will soon understand when to drop the plan and lead the timid pupil to speak alone and courageously.

Concert Method

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We have not yet reached the point in the development of our Sunday-school work when it is possible to submit the pupils at the end of a year, or of a half year, to a rigid written examination, and yet such an examination is a part of the full teaching process and should receive the attention of Sunday-school teachers everywhere. We ought to be asking ourselves whether we have any means now of proving our work, and if we have no such means we should be asking ourselves the question, What can be done in order to accomplish this result? At this point I wish to say that the need of the examination is conditioned upon the inadequate training of the teacher. The better equipped on the professional side the teacher is the less need there will be for examination. If we may fairly assume that our teaching processes are not what they should be, it follows as a pedagogical necessity that the examination should in some way be used to supplement what our teachers are now doing. The significance of the examination will gradually decline as the professional spirit of the teacher rises, and I for one long for the day when we shall see more clearly than we now do the great value to the childhood of the church of trained and consecrated teachers. The more I ponder

The Examination

The Better Way

upon the problem the more fully am I convinced that only through the proper training of the teacher may we hope for ideal conditions in the Sunday-school.

Questions and Suggestions.

For testing one's grasp of the subject, and for discussion in Teacher-Training Classes.

Note the relation between a lesson, a branch of learning, and a curriculum.

What part does the preparation play in the recitation? Do we now utilize this part as we should? As we could?

The recitation is the focus of the teacher's effort. Why is this so?

What is embraced in a proper assignment of a lesson?

Answer the objections that may be urged against assignment of the lesson in advance.

What are the functions of the recitation?

How much of the whole time of the Sunday-school should be given to the lesson?

What methods of conducting the recitation do you use?

Point out the values and the dangers of the question method.

What ways of calling upon the pupils are to be studied? Which one is the best? Why?

XXI

PHASES OF RELIGIOUS TRAINING

IN THE training of a soul in moral and religious truth, certain guiding principles should be taken account of and should direct the processes of the teacher. At the outset let us agree upon one guiding principle that is far-reaching in its significance. The mind must be trained in the formation of right judgments before it can adequately deal with religious truth. The soul, by training, becomes a keen instrument of thought. It acquires the power to separate and to combine, to analyze and to synthesize the data furnished by the senses and also the data furnished by its own activities. This training is a prerequisite to the proper use of religious truth. But this training can come only by the proper exercise of the thought-powers of the soul. I would so have it that this training should be secured by judicious exercise in secular truth and in the more elementary aspects of religious truth.

A Fundamental Law

To make this training effective the teacher must multiply incidents that occasion right judg-

ment. Test your class frequently upon common incidents in human life. These incidents should aim to figure to the mind some moral or religious truth, such as conscientiousness, truthfulness, humility, etc. Make these tests at first very simple, and let them become increasingly complex. Note always how the emotional aspects of the case condition the judgment of the pupil. Your work is not well done until the pupil has the power to discern between the decision that judgment enforces and the decision that the feelings suggest. Note, too, how readily the pupil at first is led astray in his judgment by confusing real elements with accidental elements of the problem. The young lady, fresh from school, who was unable to compute the cost of thirteen pounds of meat at nine cents a pound, provided one-third of the meat was fat, is not the only person whose mind goes astray on "the fat."

How This Law is Exercised

John was twelve years old. One morning his mother called him at seven-thirty. John sprang out of bed, dressed promptly, and presented himself on time at the breakfast table. While eating his breakfast his mother said: "John, before you go to school I want you to go on an errand for me." "All right, mother dear," said John. After breakfast John went out and played with his comrades until school-time. At nine precisely

he was lined up, cheerful, and serenely happy at school. He was industrious, polite, and orderly all the morning in school. At noon he went home. His mother said: "John, why did you fail to go on that errand for me this morning?"

A Study of John

John looked his mother in the eye and said: "I forgot." At one-thirty he was in school again on time. During the afternoon, as a boy in the next grade below passed John's desk, in some way John's foot tripped the smaller boy. There was some confusion, and the teacher turned to John and said: "John, how did you happen to do that?" John answered promptly: "It was an accident, teacher." Evidently the teacher was of a different mind. She said to him: "You may remain after school; I want to see you." John remained. He reached home half an hour late. "Why, John, you are late; what is the cause?" asked his mother. "Oh, I was talking to the teacher," said John. What do you think of John?

As you read this over did you notice the change in your opinion sentence after sentence? Read it again and note at what places in the story you approved, and at what places you did not approve, of John's conduct. What was your final judgment based upon? Did you count up all the commendable things John did, and also count

up all the non-commendable things John did, and then strike a balance? What really did determine your final judgment? Did you take into account all his acts, or did you judge him for his last remark to his mother? How should we arrive at a conclusion in a case like this?

The Final Appeal

You will notice that the story ends with an appeal to judgment. This seems to me to be a most important thing to keep in mind. It is what the soul does as a result of bringing a group of related ideas into consciousness that is significant. All of these ideas should be weighed, their relative significance and importance determined, and the judgment at the end should announce the verdict of the soul upon the facts in evidence. A training to this end is most important. It stands opposed to those excessive memory efforts which we have heretofore seen are at war with all good teaching. It also stands opposed to hasty generalizations,—the tendency, all too common, of leaping to conclusions without a proper consideration of the facts that determine what the conclusion should be. I believe that Sunday-school teachers are very much open to this criticism. They state a fact or two and then expect the pupils, on this meager basis of concrete material, to arrive at a uniform

What the Law Opposes

law governing religious conduct. Nothing is gained by such processes, and much is lost. This training stands opposed also to a form of reasoning which is capable of much mischief. I refer to the form of reasoning called reasoning by analogy. Some object of the physical world is made to represent some object of the spiritual world, and what is true of the object in the physical world is by analogy said to be true of some object in the spiritual world.

I once heard a minister preach a sermon on the admonition, "Be ye therefore wise as serpents, and harmless as doves." He discussed snakes to perfection, and then turned all the detailed statement concerning snakes into detailed spiritual guidance. He did the same thing with the doves, and when the doves and the snakes did not quite behave as he thought a Christian ought to behave, he pointed out the fact that perhaps if we knew the serpent and the dove well enough, we should find that they actually did behave in such a way as to become perfect models for religious guidance! What I wish you to see here is that a lot of gratuitous information was read into the text, and the impression left on the mind of the hearer was anything but helpful or wholesome or inspiring.

A Wrong Method

I think that we are inclined to strain Bible

language as if somehow it were capable of indefinite expansion. We read into the text things which we want there, whether they actually are there or not. For the child it would seem to me only fair that the language of the Bible should have only such meanings attached to it as legitimately inhere therein, and as fall within the grasp of the child. There is no reason why an exhaustive treatment of the text should be given to the child, and certainly no reason why there should be forced and fanciful relations established to impress the child with the marvelous breadth and suggestiveness of the Word of Truth.

An Unwise Tendency

Here again I wish to emphasize the important fact that the concrete material should be presented first; that speedily we should lift the pupil out of this concrete material into forms of judgment and reason. A teacher of eight-year-old pupils said, "Children, you must always be kind to animals; God made them, and he wants you to treat them kindly. Remember this lesson." Another teacher, having the same grade of pupils, said to them: "Children, one day, when Abraham Lincoln and a party of friends were riding over the plains of Illinois, they passed through a thicket of wild plum trees. They stopped at a

Order of Presentation

stream to water their horses, and then traveled on. They had gone but a short distance when they noticed that Lincoln was not with the party. One said to another, 'Where is Lincoln?' Another one replied, 'The last I saw of Lincoln he had caught two young birds which the wind had blown out of the nest, and he was hunting for the nest, that he might put them back into it.' In a little while Lincoln came riding up to the party, and some of them laughed at him, and jokingly remarked that he must be tremendously interested in young birds to waste his time on them. Lincoln simply answered, 'Gentlemen, I could not have slept to-night if I had not restored those little birds to their nest and to their mother.' Children, what led Lincoln to do what he did and to say what he said, and what do you think of his conduct and his words?" Which of these teachers taught the lesson?

Lincoln's Act

About two years ago, in conversation with a friend on a question of religious instruction in the public schools, he said that in his judgment the Bible should be taught to every child in the American public schools, because of its splendid moral precepts and because of its exquisite English, if for no other reasons. As we were discussing this matter we were walking into the state capitol at Springfield, Illinois. Before en-

tering the door we paused to say a word about Lincoln and his great work for the nation, when my friend said, "Here, under the shadows of this great building, I want to tell you a true story concerning Lincoln. When he was a candidate for Congress, he was anxious to know how the ministers would vote. He asked a friend to find out. His friend reported that the ministers were divided on the question; some would vote for him, some would vote against him. Lincoln quietly drew from his coat pocket a little Bible, and holding it in his hand, he said, 'If I read this book right, every preacher ought to be with me in this contest.'" The story illustrates the point. Put the concrete material into the soul. It will stir there emotional elements of tremendous value in moving the will to action.

Lincoln and the Bible

In the next place conduct should be regulated in harmony with moral ideas and the sentiment of duty. The training of the judgment is important; it formulates the creed. The training of the will is more important; it formulates conduct and builds character. A pupil should understand from day to day that the things he does are either in harmony with important laws that are essential to his well-being, or that his conduct is in violation of these laws, and that any

Creed versus Conduct

violation of an important law works disaster to the offender. So important has this law become in the minds of thoughtful men that they have builded around it a doctrine of punishments of far-reaching significance. The best statement of this doctrine is in the chapter on "Moral Education" in Herbert Spencer's "Education." Mr. Spencer points out the fact that punishment should be natural; in other words, that the punishment should have some relation to the offense committed. He calls this the doctrine of natural consequences. It has received much attention and wide acceptance. Beyond two important limitations I wish to commend it. These limitations, however, are vital in the acceptance of the theory. The first of these is that natural law takes no note of motive. It punishes all alike,—the teacher should not. Some pupils do wrong deliberately, others accidentally. There should be a very marked distinction in the treatment of the two cases, and this consideration of motive is a distinct limitation of the general doctrine of natural consequences.

Spencer's Doctrine of Punishment

The second of these limitations lies in the fact that the business of the teacher is to anticipate wrong-doing for the purpose of preventing its commission. It is not the function of the religious teacher simply to punish the wrong-doer.

He must wound the inclination to do the wrong thing. He must make wrong-doing impossible to the extent of his ability. It is this ability to anticipate trouble, the power to foresee wrong tendencies, that makes the preventive qualities of moral teaching of great significance. We aim to fit the child when he is a child to overcome the tendency to do wrong before the act is committed. We should aim, by appeals to his feeling as well as his thought, to construct a system of moral and religious truth within which his soul is protected from wrong-doing. It should be the purpose of the teacher to make it hard for the pupil to do wrong. For that reason another important matter must be considered.

Limitations of Spencer's Doctrine

The soul must be instructed in moral ideals and their spiritual significance. The child needs to be led to an understanding of what a moral ideal is. He needs also to be shown the value that comes to him in the possession of such ideals, and he needs further to be helped in applying the moral ideals in concrete cases. I would therefore commend the following order in presenting moral and religious truth to the mind of the pupil. First, the story, rich in concrete detail, should stir the emotional life of the child to quicken his vision and intensify his appreciation.

Moral Ideals

Second, in order to heighten the effect of the story, follow it with poetical selections that reenforce the ideas contained in the story. Third, further intensify the story by the singing of such songs as bear directly upon the incidents of the story, and, in the fourth place, building out of all this concrete threefold, presentative knowledge, clear judgments in the form of maxims, principles, rules, law of conduct. To put this into a sentence, the thought is,—tell it, rhyme it, sing it, formulate it. I believe the day will come when we shall study the four things which are indicated, and group our materials in harmony with this classification. Then we may with some degree of confidence lay our nutritional elements upon the soul, confident that its fruitage in conduct will surely follow.

Questions and Suggestions.

For testing one's grasp of the subject, and for discussion in Teacher-Training Classes.

Why should the mind be trained to form correct judgments, and what is the significance of this in religious training?

Make a list of what you consider to be fundamental moral qualities.

Do you see clearly the difference between a decision by the judgment and a decision colored by feeling?

Why should accidental qualities be fully set aside in forming correct judgments?

What is your opinion of John at 9 A. M.? at noon? at 4.30 P. M.?

Write a diary of a day in some boy's life, and study it in the manner indicated in the exercise in this chapter?

Why should the story end with an appeal to judgment?

Should this appeal be used with children under the age of ten?

What things stand opposed to clear judgment?

What weakness may be discerned in Sunday-school teaching as a means of training judgment?

If concrete material should be presented first, what should it lead to?

What is more important than the training of the judgment? Why?

Discuss the doctrine of natural consequences, and point out its limitations.

What makes a moral idea spiritually significant?

In what way do the rhyme and the song enforce the story?

XXII

JESUS THE IDEAL TEACHER

IT SEEMS fitting that this discussion should include the presentation of some of the salient characteristics of the principles and methods of teaching used by Jesus. In its last analysis the true training of the teacher for the Sunday-school must be a training that fits him to follow in some degree the perfect example of the greatest teacher that ever stirred the heart and stimulated the mind of a pupil. In measuring the worth of any teacher three things must be considered; (1) the purpose or end which the teacher aims to accomplish, (2) the equipment of the teacher, (3) the material employed to achieve the end.

The Great Example

All great teachers have set before them a *definite end.* This end is the goal of all effort, and when the pupil attains it, it is his good. In what, then, may this good be said to consist? Buddha makes it consist in the complete suppression of self. Plato makes it consist in the vision of eternal ideas. Aristotle makes it consist in the exercise of man's highest faculty,—his reason.

Zeno makes it consist in a life according to nature. Epicurus makes it consist in the enjoyment of calm, abiding pleasure. Dante makes it consist in the vision and enjoyment of God. Goethe and others make it consist in devotion to the well-being of humanity. Kant makes it consist in a good will. Hegel makes it consist in conscious freedom. Others make it consist in a preparation for complete living, while still others define it as consisting of a harmonious development of all the powers of the soul. Jesus is no exception to this rule. He declared that the end of the education of the human soul is to fit it to live in harmony with the will of God. This will of the Father is to be realized best in the kingdom which Jesus established on earth, and which he so frequently referred to as the kingdom of heaven. The whole purpose of his teaching was to bring men into right relations with the divine will, to show them how to live in harmony with the divine power, and at last to unite them with the divine personality. Thus, too, he anticipates the best statement of modern pedagogy by demanding ideal perfection,—perfection after God's standards,—as the end of education.

The End in Jesus' Teaching

What was the equipment of Jesus for this important work? We have only a few glances into the rich life that he lived to the age of thirty, but

all of these are significant, and indicate that he was steadily pursuing a definite purpose and fitting himself for a specific service. If now we consider what he did after the age of thirty, we are led to the conclusion that all these earlier years were spent in study, in meditation, in prayer, in direct communion with the Father. There may have been times when he became impatient over the long delay of the time when he should come forth and teach. If this were the case, we have no hint of it in anything that he said or did. On the contrary, it seems reasonable to assume that he willingly spent thirty years preparing himself to teach for three years. How significant this is! What a flood of light it throws upon the relative significance of preparation and of performance of life service! Most of us would reverse the order, and undertake after three years of preparation to render thirty years of service to mankind, and even then we would demand a pension for the remainder of our days as additional compensation for our three years of preparation and our thirty years of service. How unlike Jesus this would be! He understood what all of us must come to understand more fully, that we must pay the price in effort and time if we are to reach the point where we can render large and efficient service to the race.

Jesus' Equipment

Because his preparation was so unusual his teaching likewise is unusual. He was never confused in a controversy. He never lacked for methods to teach. He never failed to grasp the right conditions under which to teach. He taught with power because he was thoroughly prepared to teach.

Usually, when we come to measure the power of a teacher, we ask ourselves, what equipment did he possess? In what school was he trained? What courses did he study? What special lines of research did he pursue? From what higher institution of learning did he graduate? In what positions did he teach? and other kindred questions. How little Jesus seems to care for any of these! Note well the fact that nobody has ever applied to him the phrase—a great scholar. Knowledge was to him a means, not an end. Scholarship, therefore, was not a final interest of his life. On the other hand, he is everywhere recognized as a great teacher, who used his scholarship not to make others learned, but to teach others how to live. He evidently read many books. He was thoroughly conversant with the Old Testament Scriptures. He quoted from these freely and at will. The ability to do this implies long years of faithful study in the quiet and seclusion of his home at Nazareth, and at

Things He Knew

intervals in his carpenter-shop or on the bluff overlooking the plain beyond. He filled his spirit with the rich nutrition of the words of God, and his soul was afire with all the inspired sayings of the men who, in days before, had walked close enough to God to catch some hint of his majesty and glory.

He opened no school. He announced no course of study. He is himself the great university of mankind. Every hungry soul becomes his pupil by the very fact of its hunger. He assigns no limited time for study, but requires of each enlistment for life in service under the will of the Father. He puts between that service and each one of us no extended curriculum. He makes it possible for the humblest and the weakest to begin at once and to continue for all time in the service of the Master. He does not discourage scholarship. But he steadfastly insists that whatever our gifts and attainments may be, these are only agencies to be used in a life of service to our fellows in harmony with the divine will.

The Greatest University

As to his method, he is not only unique, but he is supreme. His appeal always is to the will of his pupils. While the Greek teacher appealed to the reason, and the Roman teacher to the emotional life, Jesus centered his appeal upon the will. He laid, therefore, upon himself the most

exacting test that any teacher could possibly assume. In effect he said: "Judge me by what my pupils do. Measure my power by the life that my disciples live. Comprehend my purposes and my skill and my ability by the life that my followers live." How many of us are willing to be judged by such a high standard? We are generally content if we can impart intellectual gifts. We long for the power that will enable us to direct the conduct of our pupils, but Jesus, with an insight that was rare and refined, understood the supremely significant fact that high teaching must produce high action in the learner.

Jesus and the Will

There is a fine illustration of this in the closing part of the Sermon on the Mount. Those that hear his word and do it are wise. Those that hear his word and do it not are foolish. The whole emphasis rests upon the conduct of the hearer. Jesus, therefore, stands out as the one great teacher of the world who deliberately set aside every other purpose and concentrated his efforts in the production of Christian character. In order to give strength to his teaching he always lived in harmony with the will of God. In the very last trial, when his soul was agonized, he prayed: "Not my will, but thine, be done."

Here then is our problem. To teach as Jesus taught, to bring every human will into harmony

with the divine will. This is not the abridgment of individual power, it is the enlargement of individual power. The divine will is so much broader, freer, saner than ours that when we rise into harmony with it we rise into freedom; truth alone makes us free.

Our Problem

When we consider how high a standard Jesus thus set for his own attainment one begins to realize how perfectly competent he must have been to do the thing which he undertook to do. And when he reinforces this by his own splendid example, his power as a teacher lifts him above all competitors, and entitles him to be considered the ideal teacher. A striking example of this is found in Matthew 11. We have here a scene in which Jesus figures with unusual suggestiveness. As he stands somewhere in the midst of the multitude teaching, there is a commotion in his audience. Two men are seen to push through the crowd and hastily make their way directly to him. All eyes are turned for the moment upon this apparent intrusion. The discourse is interrupted, and Jesus turns his attention to these two men. They tell him that they have come from John, that John is in prison, and that his heart is heavy with the burden of suffering imposed upon him, that he is willing to endure

Jesus and John's Disciples

provided only that he is sure he is right, and to confirm him John sends these two to ask Jesus, "Art thou he that cometh, or look we for another?" Study the conditions,—the interrupted discourse, the multitude curious to know what would happen, the two messengers waiting for the word that John's soul craved to receive, the teacher no doubt anxious to continue the discourse to the multitude. What, under these circumstances, is the wise thing to do? How shall John be satisfied, the multitude taught, and Jesus vindicated? An impatient teacher might have said, "Step aside, I will see you later. You must not interrupt me now." The ordinary teacher might have said, "Tell John it is all right, he shall not worry, I am the Christ." But the great teacher understood that now is the time, and here is the opportunity, to impress a great truth. He sent back no word to John, but said, "Go and tell John the things which ye hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them." See the significance of this reply. Answer John by telling him what you see me do. Let John judge me not by what I say, but by what I do. Here is a teacher that points to a record of service, of large gifts of

The Supreme Test

help and hope and healing, and says, in effect, let my record be my answer.

They tell the story of Giotto, the Florentine artist, that one day Pope Boniface sent a messenger to Giotto informing him that the Pope wished some frescoes painted on the walls of St. Peter's, and that the different artists, including himself, were to submit samples of their work. Giotto seized a brush, dipped it into red paint, and with one sweep of his hand drew a perfect circle on the canvas, and handed this to the messenger, saying, "Here is my drawing." The messenger in amazement said, "Am I not to have anything more than this?" The artist replied, "That is enough and to spare." The Pope, pleased with this superb but simple expression of ability, immediately called on Giotto to perform the work.

Giotto's Example

So it seems to me that when John's disciples came to Jesus, instead of sending testimonials and recommendations and declarations of what he was, Jesus, with the superb skill of a great teacher, sent back the disciples to John simply with the evidence of things done. But the incident is not closed. What of the multitude that heard and saw all this? Jesus turns to them, and with three questions of tremendous significance and power shows them that this John who

is now in prison was the power under God that drew them out of the city into the wilderness. And then, with a loyalty and a devotion that beggar all description, Jesus stood before the multitude and announced his allegiance to John. John is in prison; he is waiting the day of his death; he seems to be shorn of all his power; his influence seems to be gone, and but one act remains in the tragedy of his career; and yet Jesus stood up for him with a courage and a conviction that challenges the admiration of every honest spirit. What of this John who, by false process, is condemned to prison and to death?

Loyalty to a Friend

"Verily, I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist;" and yet to this motley multitude Jesus is a messenger of hope and of help. Least of all those that step out of the kingdom of sin into the kingdom of heaven is greater than John. There is not in all literature an illustration of an interruption of a great teacher handled with such consummate skill as this. And in the night, when you sit alone pondering over the source of power, of strength, and of guidance in your work as a teacher, call up this splendid scene time and time again until something of its majesty and of its worth becomes the possession of your own spirit.

Questions and Suggestions.

For testing one's grasp of the subject, and for discussion in Teacher-Training Classes.

Why is a study of the teaching processes of Jesus of greater significance than a study of the teaching processes of Plato or Quintilian or Varro or Aristotle?

What do you conceive to be the end of the education of a soul?

Criticise the different ends set forth by the various authorities cited.

Why must one have an end in view in order to teach well?

Do you think Jesus ever attended school with other youths? If so, what sort of a pupil do you conceive him to have been?

How much time did Jesus give to his preparation for teaching? How much are you willing to give?

What are the entrance requirements to the school of Jesus?

What importance attaches to the will as the soul power to be trained?

What test did he impose upon himself as a teacher?

Why is he called a great teacher rather than a great scholar?

To live under the divine will is to live under restrictions. Is this true?

XXIII

EDUCATIONAL PRINCIPLES USED BY JESUS

UPON the laws of the soul rest the laws of teaching. We are limited in our teaching processes by the possibilities of development that God has set in each soul. To know these limits is the first problem. These limits we have considered. What guidance may we now formulate in harmony with the facts already set forth?

The Question

When we have answered this question we ought to know both how and why we teach. The mastery of educational law is not complete until it influences potentially our actual processes. The aim, then, is to help you to teach better than you now do,—to teach more nearly as did Jesus.

We can give only what we have. "Bring your health and your strength to the weak and sickly, and so you will be of use to them. Give them not your weakness, but your energy,—so you will revive and lift them up. Life alone can rekindle life. What others claim from us is not our thirst and our hunger, but our bread and our

The Answer

gourd." Initial energy is always lessened by use. We never teach quite all we are capable of teaching. Our equipment must exceed our pupils' needs. There is an appreciable loss in its use. Be sure you know more about your lessons than your pupils can use. Better be over-stocked than under-stocked with materials and powers of instruction. In its last analysis, is it not true that power to teach is measurable only in quality of soul? It is not what we take on from others, but what we actually are as the result of our own activities, that best equips us to teach. Pay the price of power. Put yourself daily to the test. Keep some great problem constantly before you. We grow slowly but surely into the quality of soul we most steadfastly strive to secure. Challenge things. Interrogate things. Dean John Donne was accustomed to say, "Naturally I doubt and stick, and do not say quickly, good. I censure much and tax."

There is nothing quite so hopeless as a putty-and-paste mind. To be passively receptive is to be useless. Hence I urge the constant exercise of your soul's powers upon important themes. Its growth is conditioned by its legitimate use. In John 4 : 31 the disciples say, "Master, eat." They were justified in saying this because the disciples had gone up into the city to buy meat. Jesus had remained at the well because he

was weary, and no doubt, as they thought, hungry. Did Jesus eat of the food which the disciples brought from the city? Answer the question instantly, Yes or No, then turn to the narrative itself and ascertain whether your answer is correct. Have you in the narrative all the facts necessary to form a proper conclusion, —a satisfactory conclusion? We have no warrant whatever in attempting to compel children to form conclusions without first having the facts, and enough of the facts, to justify the conclusion. If we cannot give or direct the pupil to get the facts, we should not expect a conclusion. The powers of the soul cannot operate upon nothing. They deal with materials that are as real to them as marbles and tops and dolls are to children.

Soul Activity

Reason moves in two directions. It may start with individual or particular notions, and arrive at general or universal notions, broadening its range of knowledge at every step in this advance, or it may reverse this process. These two forms of reason are called induction and deduction. We reason inductively when we start with a particular or individual notion and arrive at last at a general or universal notion. We reason deductively when we proceed in a reverse order. Most of the teaching of Jesus is inductive. He

Induction and Deduction

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states a concrete fact that falls within the experience of his hearers, and then leads them to the general or universal notion with which it is related. There is another activity here that the teacher needs to keep in mind. A general notion may be given, and then separated into its essential attributes or marks, in which case the process is analytic, or it may start with a concrete, specific notion, and, gathering others to it, arrive at last at the general notion. This process is synthetic. I would advise you to turn to any good book on teaching, and make a study of these four forms of reasoning,—analytic, synthetic, inductive, and deductive. When we disregard these methods of teaching we become dogmatic, by which one is to understand that we force the child to accept conclusions which he does not yet understand. This dogmatic material is so much unassimilated matter in the mind. The memory is stuffed with it. It is lifeless. It does not energize conduct. It affords no insight. It has no effect upon character. The consequence is that after a while the child, from some other source, gets an inkling into the right method of dealing with truth, and then in a fit of despair he rejects all this dogmatic material, and as a result comes to discredit a most important religious guidance.

Analysis and Synthesis

You will not read in the sixth chapter of Matthew, "Ye have heard it hath been said," but "I say." You will read the plain, direct statement of a far-seeing and wise Guide who knew. Having disabused the minds of his disciples of any doubt concerning his relation to the law, Jesus turns to teach the things that are worth while, and, in doing that, he takes up three matters.

"I Say"

The first is in the first verse, "Your alms;" the second one is in the fifth verse, "When thou prayest;" the third one is found in the sixteenth verse, "Moreover when ye fast." I undertake to point out part of the significance of these three. Let us, as we read from this sixth chapter, see clearly what Jesus visions before him. He is thinking of people such as we are, living just as we are living, surrounded just as we are surrounded with social and other environments. He is thinking of his disciples just as common folk, living simple lives, in ordinary circumstances. There is no great, marvelous mystery here at all, but a direct guidance for the multitude of people in their every-day affairs.

What He Says

He does not say that we are not to "give our alms." He assumes that we will. He takes that for granted, and tells us how to do the thing that we are going to do anyhow. He does not say

pray, but he says, "When thou prayest." He assumes that you will pray. He tells you how to do it. He does not say that "you shall fast," but "when ye fast." He assumes that you will do it. He is trying to tell you how. Oh, see the power of that!

He Tells How

He takes you as you are in the plain performance of simple duty, accepts your acts as you are accustomed to doing them. He tells you how to guide your life as you never knew for yourself, and as you never would know if he had not spoken. Consider these three; this almsgiving, this praying, this fasting. Why does he not put some of the other things that concern people here? He says: "Consider your alms-giving, so that you do that in the right way;" "Consider your praying, so that you do that in the right way;" "Consider your fasting, so that you do that in the right way." Then he is done. Why done? Because your alms-giving represents your relation to your fellow-men; your praying represents your relation to God himself; and your fasting represents your relation to your own self. My neighbor, my God, myself,—there is no more! How shall I treat my neighbor, my God, myself? There is no more to be asked. Human destiny comprehended and epitomized in one sentence! What a teacher he was!

Jesus seeks always to put the largest possible

meaning in the fewest words. In doing this, one must avoid the danger of generalizing the statement to such an extent as to render it practically useless. There must always be in the statement something which the mind can grasp, and around which it can group many other related facts. Simple elimination is not concentration. It does not do to say one of twenty things with the thought that because you are brief you are therefore successful. The thing to do is to catch some general statement which visions the whole field of related thought.

A Caution

Good teaching is generous giving. No one can teach well who is not perfectly willing to devote his best energies and all his energies to the work. I see so much listless, careless, half-hearted, indifferent teaching that I sometimes wish I had the power to regenerate the spirit of some teachers. They ought to be taken and shaken and awakened to a realization of their true obligations and opportunities. We cannot teach without giving something of our own vital energy to the process. No great power will come to the learner unless there is the giving of power by the teacher.

What Good Teaching Is

One day in the thick of the multitude, as Jesus stood teaching, a woman pushed her way through

the crowd to the Master. She was an invalid. She had suffered for years. To her life was a sorry burden, but to her life was sweet, and to feel its full, rich thrill in every tissue of her body was the dream and hope of her spirit. She believed that Jesus could help her. Without asking permission, and without regarding the curious eyes of the multitude, she thrust forth her hand and touched the hem of his garment. It was enough. She was, in answer to her faith, what she longed to be. The Teacher, turning, said, "Who touched me?" and the curious multitude, in surprise, asked, "How do you know that you were touched?" How little they understood the secret power of the Great Teacher. The Master knew because, as he said, "I perceived that virtue had gone out of me." Here his teaching is the test. What the pupil gains you lose. What the pupil gets you give. What the pupil becomes you must be. The touch of the hungry heart and the thirsty spirit gives comfort, healing, health, to the learner, only when the spirit of the teacher overflows with these generous endowments.

An Illustration

When I was a teacher in a country school, I endeavored to do my work in harmony with the best light I had. Sixty-seven pupils touched me every hour of the day, and in the evening when

I took my dinner-pail in hand to return to my home a mile away, I felt the exhaustion of the day's work. There were times when I could have thrown myself in a fence-corner on the roadside, and counted it sweet rest. It costs something to do something, but there is a blessed compensation. He giveth his beloved sleep, and in the hours of recuperation he gives back not only what he gave to his children, but more; for he comes not with a measure of justice, but with a measure of love. And so we return to the work day after day, renewed in spirit, enriched in soul, because we have worked for him.

The Compensation

In the life of Pestalozzi one has a striking example of the influence of a great purpose and the results of a great love for children. When he gathered his orphan children at Stanz, and devoted his whole life to their welfare, he made report of his work to a friend in a letter containing the following words: "First of all I had to arouse in my pupils pure, moral, and noble feelings, so that afterwards, in external things, I might be sure of their ready attention, activity, and obedience. I had, in short, to follow the high precepts of Jesus Christ, 'Cleanse first that which is within, that the outside may be clean also;' and if ever the truth of this precept was

Pestalozzi at Stanz

made manifest, it was made manifest then." Under the influence of this noble impulse Pestalozzi spent his days and his nights in perfecting a system of education which touched not only the little group whom he educated, but touched all Europe. When his master production came to the hands of Queen Louisa of Prussia she recorded in her private diary: "I am reading *Leonard and Gertrude,* and enjoy transporting myself to this Swiss village. If I were my own mistress I should at once go to Switzerland and see Pestalozzi. Would that I could take his hand, and that he might read my gratitude in my eyes. With what kindness and ardor he works for the good of his fellow-men. Yes, in the name of humanity, I thank him with my whole heart."

Queen Louisa

This queenly woman never saw the great educator. He had no time to visit royalty. He spent his days teaching children whom the ravages of war had left homeless and parentless. He spent his evenings begging food to nourish their bodies. He spent his nights while they slept patching their tattered garments and washing their single bits of clothing. He did all this because he learned from the Master what it meant to love children. He won the proud distinction of living like a beggar that he might teach beggars to live like men. Over his grave in the little village of Birr,

near the site of his first educational experiment, and over his sleeping remains, is placed a monument in harmony with his own wish, "a rough, unhewn stone, such as I myself have always been." His grateful countrymen inserted on the tablet the following tribute to his great work: "Saviour of the poor at Neuhof, at Stanz the father of orphans, at Burgdorf and Munchenbuchsee founder of the popular school, at Yverdun the educator of humanity; man, Christian, and citizen. All for others, nothing for himself. Peace to his ashes.

A Grateful Tribute

To our Father Pestalozzi
Grateful Aargau."

This is an example of what teachers may do when they understand their exalted privileges, and work in harmony with their divine prototype.

In the early years children need a great deal of specific guidance, of directive activity, of authoritative expression. When this authority is once expressed, see to it that the act of the child conforms thereto. You defeat the very best things you are trying to accomplish if you do not do this. In the later years of the child's life in the Sunday-school he is to do more of these things for himself. Control by the teacher will

Control versus Self-Control

gradually yield to self-control. Do not undertake to treat boys of sixteen as you would treat boys of six. You should expect different and better things of the older pupils, and you make a great mistake if you do not recognize the fact that these young people have learned to do some things for themselves. Give them the responsibility. Expect of them the results. Recognize what they have achieved in the years of their unfolding. Meet them where they are. Teach them in harmony with their capability.

Jesus understood the importance of making teaching an exchange of opinions. He encouraged his hearers to speak; gave due consideration to what they said. He never rebuked them for expressing their understanding of thought, or for asking questions to gain clearer knowledge. I think of him as he sat with little groups of people, engaged in quiet conversation, listening to their remarks, answering their questions, putting them perfectly at their ease, but waiting for the right moment to crystallize the whole discussion into some great guidance. How far we are from the mark when we take all the time of the recitation to tell the children what we know and what we think! How much better it is to place the recitation on a conversational plane! In this way the pupil is part of the pro-

Let the Pupils Talk

cess by which he is taught. He enters into the whole activity through which he builds his spirit into greater power and clearer thought.

Be always yourself in the presence of your class. Do not undertake to play a part. Avoid all affectation and unnatural and forced attitudes of mind and of body. Children soon find out any element of insincerity in the make-up of the teacher. Avoid unnatural and harsh and high-pitched tones of voice. Sometimes teachers yell at their pupils. They think that intensity and earnestness are expressed by increased pitch of voice. Nothing quite so much upsets a class and breaks in upon the serenity of the thought and interferes with the purpose of the recitation as a teacher whose voice is out of harmony with the situation.

Be Natural

I recall now a teacher who taught with such a high and unnatural voice that the children were in a constant state of nervous excitement bordering on frenzy. I speak strictly within the truth when I say that as I approached the room where this teacher taught I heard his voice far out on the campus. I recall another teacher who had this same habit. One day a friend called him from the class-room and said, " My dear friend, I have just had a telephone message from a

Poor Teaching

gentleman six miles away, saying that his wife was ill, and begging me to request you to speak to your class in a little lower tone, in order not to disturb her!" He saw the point. He laughed, but he did not need that suggestion again.

Sometimes we talk too rapidly. Our words run together like the streakings of falling stars across the sky. The result in the mind of the child is confusing. If the things you say are worth anything to the child,—and they ought to be,—time yourself in such a manner as to give force and purpose to your teaching. The most impressive prayer I ever heard was spoken most deliberately. It seemed as if every word was pointed and purposeful. It burned in consciousness like a star in the darkness of the night. There was an ominous pause, as if somehow each word had been sent on a long voyage, and we were waiting for the signal from the other side before another was launched. When the prayer was ended it seemed as if we could not lift our heads and open our eyes until we felt the echo of the Amen straight from the throne. Do we realize how much of all that is powerful in the things that we do depends on the way we do them? Let us fashion our way after the manner of our great Example. Let us endeavor, so far as in us lies, to teach as Jesus taught.

The Fine Art of Knowing How

Questions and Suggestions.

For testing one's grasp of the subject, and for discussion in Teacher-Training Classes.

When may an educational law be said to be honored by the teacher?

Can we give to the child what we do not possess as teachers?

What important conclusions do you draw from your answer to this question?

Should the teacher know more than the pupil is to receive? Why?

Is it important that a teacher should be constantly learning?

Why should a pupil be given the facts before he is asked to formulate a judgment?

What two prominent forms of reasoned activity should the teacher understand?

Did Jesus teach inductively or deductively? Prove your answer.

What is the real difference between analytic teaching and synthetic teaching?

What danger grows out of undertaking to put too many things into a few words?

Explain the statement—"Good teaching is generous giving."

What did Pestalozzi give to his pupils? What did Jesus give? What are you giving?

What is the value of the interchange of thought between teacher and pupil?

What significance attaches to the tone of the voice in teaching?

Formulate a brief outline of educational guidance from the statements made in this chapter.

XXIV

EDUCATIONAL METHODS USED BY JESUS

JESUS taught with infinite patience. He never was in a hurry. He had no time to be in a hurry, but he always had time to do a thing that should be done. Here is an example worth much to every teacher. How hard it is for us to understand that our best teaching is not always possible; that conditions determine results. A wise teacher will always labor to predispose the learner to receive the best instruction. In the entire round of the recitation there may be but one minute when all the conditions make possible fine teaching. It is the business of the teacher to mold the conditions and bring to pass this sublime moment and then teach as Jesus taught.

Conditions in Class and Results

At the opening of Matthew 5, we have a striking illustration of the deliberate quality of this teacher. He sees the multitude. He then goes up into a mountain. Then he sat down, and after that his disciples came unto him, and he opened his mouth and spoke unto them. Notice with what deliberation he predisposes the disciples

No Haste in Teaching

to receive this great message. There is no sign of haste. There is no evidence of impatience. There is no attempt to hurry the conditions, but, with a masterful control of himself, he predisposes the conditions for favorable teaching. I have no doubt his sayings went all the more deeply into the conscience, and fastened themselves more securely within the soul of the disciples, because of this deliberate treatment of them. In a preceding chapter I called attention to this same quality when Jesus was at the Feast of the Tabernacles in Jerusalem. It will amply reward you to go through the Gospels and make a personal study of this same quality as it appears again and again in his teaching.

Another quality in the teaching of Jesus that stands out with marvelous clearness is his treatment of common things to figure the mysteries of the kingdom of heaven. We have an educational law of great value which may be formulated in some such way as this: In teaching proceed from the simple to the complex, from the concrete to the abstract, from the individual to the universal. This law was never better honored or more steadfastly adhered to by any great teacher than by Jesus. It was his definite purpose to bring plainly to the understanding of his disciples and the multitude the significance of the kingdom of heaven.

Use of Common Things

With what fine skill he linked the kingdom of heaven with all the common objects in the every-day life of his hearers. It seems as if everything that God had set in his universe became with this teacher the type and symbol of the one great, supreme truth that he came to teach. Let us pray devoutly and study steadfastly to catch something of his supreme power in the use of the multitudinous materials so ready at hand as teaching agencies.

In John 3, Jesus gives us an additional illustration of his power to use familiar things immediately present to the senses in enforcing a great truth. A great scholar comes to him in the night. Nicodemus, in fear of his associates, slips through the shadows of the streets to the place where the great teacher abides. He hastily opens and closes the door, shuts himself from the world, and opens himself to the great Teacher.

Jesus and Nicodemus

As these two sit conversing upon the mysteries of birth into the kingdom, Nicodemus is puzzled, perplexed, confused, and finds himself unable to follow the great teacher's thought. The Teacher, realizing this, says, "Marvel not," and then follows a fine illustration of the use of the concrete. Through the room in which they sat swept the night wind, and Jesus said, "Nicodemus, listen; the wind bloweth where it will, and thou hearest

the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit." Here Jesus shows again his mastery over common things as a basis of approach to the greater things which he desired to present to the spirit of this learned man.

In the next chapter we have a finer illustration of this great power. Jesus sat at a well, and a woman of Samaria came to draw water. He did an unusual thing, in saying to a stranger-woman, "Give me a drink." On the basis of this request, step by step, with skill and patience and insight, he built into the spirit of this woman the great lesson that God is a Spirit, and that he that spake unto her is the Christ. So incident after incident reveals skill in the use of the concrete to help the learner comprehend the abstract and the general truth. Note also the fact that Jesus used the same method whether he taught an ignorant woman or a learned doctor of the law. He had no need to grade his materials, but he saw in everything sufficient material to nourish every grade of mind that came to him to learn. So, I take it, it would be with us if we, like him, knew how to teach; and once again I must impress the fact that it is the power of the teacher more than the grading of the material that makes success possible in the training of a

Jesus and the Samaritan Woman

human soul. Give the children teachers first. Graded materials of instruction will inevitably follow in due time.

Another marked characteristic of the teaching of Jesus is found in the fact that he changed the basis of instruction from one of negation to one of assertion. He upturned all the negative forms of thought that ran riot with the development of the human spirit, and substituted positive guidance in all right living. Over and over again, in the Sermon on the Mount, he reminded his disciples that the law is "Thou shalt not," but his teaching is "Thou shalt." There is a world-wide difference between negative instruction and positive instruction. These negative rules and forms of thought have but one virtue. They keep us from doing the thing that we ought not to do. They fail to tell us what we should do; and the world needs guidance in right doing more than it needs negations.

Positive Teaching

I sometimes think that if the old schoolhouses could speak out the one word that they have heard most frequently repeated within their walls, they would send forth with a shout the word "Don't!" I am quite sure that in many homes most of the moral teaching of the child consists in telling him what he ought not to do. From daylight to twilight it is one incessant

round of don't do this, and don't do that, and don't do the other thing, until the wearied spirit of the child in despair calls out, "What may I do?" Jesus comes as a protest against this proscriptive teaching, and deliberately sets about to tell the world what it must do to be saved. He builds a positive and a constructive code of ethics, and this product has been the guidance of the human race in all the years that have intervened.

Don't

We know no better saying of what duty should consist, we have no wiser statement of what conduct should be, than the simple sayings of the majestic Teacher. Let us consider thoughtfully the great value of this teaching of Jesus. He tells us what we shall do. He knows what conduct should be. He has the courage as well as the ability to urge men everywhere to do things because he knows the things that are right. Some of us are not so clear in these matters. We are able generally to issue a negative command, to halt wrong-doing, to stop evil tendencies; but when we are asked to say, on the other hand, what the child should do, we are helpless. Our words fail to furnish guidance, and our best thought is impetuous and useless.

I remember that the great laws written on the tables of stone, and given to Moses when he was in the mountain in the morning alone with God,

are couched in negative form. I appreciate all that that means. I understand how necessary it is that law should formulate its decree in that way, for law is the arrest of wrong-doing. Jesus Christ came to fulfil the law by showing the better way. Instead of halting the human race in the mad rush to ruin, he turns them face about, and points them to the everlasting kingdom of the Father, and says, with an appeal that is overmastering, "Come unto me." Perhaps nothing in all the sayings of Jesus has been so potential in confirming his divinity in the souls of his followers as this specific guidance in right-doing. We turn to him in the confident conviction that he knows the way that we should tread. We know that he knows, and for that reason we worship him. Is it necessary, then, to emphasize more than has already been done the importance of telling children always and everywhere the things that they should do. The Sunday-school should be the constructive agency, pointing children steadily to those lines of thought and conduct that are in harmony with the divine law.

Jesus and the Mosaic Law

In harmony with this thought I wish to make a suggestion to those earnest people who think it their duty to fortify the minds of children against all possible forms of evil by telling them years in advance of the time what things they

shall be sure not to do. There was a time when the public school teacher felt that he should announce at the opening of his school a long list of rules telling children what they should not do, but experience soon taught that no number of rules could possibly cover all the difficulties that would arise in the school. For that reason this plan was long since abandoned, and to-day we put before the children no formal and extended list of "Thou shalt nots;" but instead, we appeal to the common element of justice and equity which is everywhere innate in the soul, and which the pupil is just as likely to know as the teacher.

The New Way

One teacher who thought he would avoid any possible wrong-doing on the part of his pupils noticed in a school-yard a wood-shed. Thereupon he announced to the children that they must not play on the roof of that wood-shed. It had not entered the minds of the children that that was a good place to play, but at the suggestion of the teacher they soon found out that that roof was the only spot on earth that would afford adequate pleasure. Sometimes as many as seventeen were found upon it! A very well-disposed mother, but not wise, on leaving her home one day, said to the older children, "Now be sure to put no beans in the baby's ears." The children had

Two Examples of the Wrong Way

never thought of such a thing, but when she returned the baby's ears were well filled with beans! Over against this sort of thing, and in harmony with the example of Jesus, the better way is to tell the child plainly just what he should do.

May I safely assume that, as a result of our ordinary method of teaching, we make the child more familiar with the evil to be avoided than with the good to be performed? Is this wise? Some negative teaching is undoubtedly necessary. It has a preventive value. But my notion is that the best teaching is that which gives to our boys and girls guidance in the things to be done. We no longer lay emphasis upon false syntax to teach correct English. We no longer make the misspelled word the most prominent one. We lay the burden of our effort upon securing correct forms of words and sentences.

The Christ Way

We should commend the good more than we condemn the evil. This builds usable ethical and religious concepts in the soul. The effect of this is significant. How often the Christian leaders denounce evil things with merciless energy! How seldom do they know how to give wise guidance in reforming the world! Let us pray for power to guide the world to the right things, to the Great Teacher, to the Father-soul.

Questions and Suggestions.

For testing one's grasp of the subject, and for discussion in Teacher-Training Classes.

What values attach to the quality of patience in teaching?

Have you ever become angry with your pupils? What was the net result?

Make a list of common objects that you can readily use to illustrate great religious truths.

Did Nicodemus get information or inspiration from Jesus? Which is worth the more?

What is the value of individual teaching? Of class teaching?

How did Jesus change his method in teaching different persons?

Point out just the difference between positive and negative guidance.

In teaching, do you use *don't* or *do* most frequently?

How did Jesus modify the form of moral and religious instruction?

Is it wise to tell children everything they are not to do?

A great reformer always has a positive remedy for evil. Measure Jesus by this standard.

XXV

SOME ASPECTS OF RELIGIOUS TEACHING

I AM a believer in personal interviews. I think a Sunday-school teacher should in some way plan to have a brief talk with each member of his class, at irregular intervals, as occasion opens the way. In these talks there should be no attempt to criticize or to scold or to find fault, but a very honest attempt, and a frank one, to point out to the child certain things which, in years that are to come, he will find to be of some use to him. I recall some such interviews as that between good men who were my teachers and myself, and the power of those interviews has rested upon me in all the years that have followed. It is a well-known fact that a child is more impressed in a personal interview than by any amount of class instruction. It is this personal concern for the child, this willingness to act as friend and adviser, this deep-seated concern which reveals itself in the personal quality of interest and help, that sobers the child's thought, steadies his conduct, and stimulates his regard for the things that are sweet and clean

Personal Interviews

and right. There is much warrant for this in the example of Jesus. How often he had personal interviews that are recorded in the Gospels, and how many more he probably did have that are not recorded! The burden of the whole world was upon him, and yet he had time to turn aside from the multitude and give to one soul personal help and comfort and guidance.

In a preceding chapter I called attention to the fact that scholarship was not an end with Jesus. I wish now to say that this is no evidence that he himself was not a scholar. He was not only familiar with the law of his own people, but he knew the law of the Roman conquerors, and he knew the customs, habits, and modes of life of all the different peoples that thronged the great cosmopolitan city of Jerusalem. With his scholarship, therefore, he was able to command respect, but he did not obtrude this quality of his equipment as a teacher upon his hearers. It was simply used to answer those who came to him to confuse him, and to instruct those who came to him to be guided of him. This seems to me to be an ideal use of knowledge. When a teacher is more anxious to impress a pupil with what he knows than he is to incite his pupil to right living,—when, in other words, the emphasis of his thought and effort is directed to himself in-

How to Use Scholarship

stead of his pupils, he is not only a vain man, but a poor teacher.

Another matter impresses itself upon my mind. Teachers are sometimes over-critical with their pupils. They demand statements in just one certain order of words. There are, of course, some things that should be said just so, but the great majority of things should be known clearly, and then expressed freely in the language of the learner. If the teacher finds a pupil stating a great truth in language that adequately conveys that truth, the teacher should appreciate the pupil's effort, and not insist upon a restatement and another restatement until the thing is said in just the way the teacher wants it said. The result of this insistence is that the pupil becomes impressed with the finicky, fussy quality of the teacher, and at last loses interest in the truth itself. If, however, the truth in the mind of the child is not clear, the teacher should hold to the discussion and ask for a restatement, a reorganization of the thought, again and again and again, if need be, until the thing is clearly understood. The emphasis of the teacher's concern should be upon what the child thinks, and freedom should be given to the child to formulate his thought in language of his own spirit.

Thought versus Expression

In order to help the pupil to right expression,

the teacher should constantly point out the beauty, the simplicity, and the strength of the English of the Bible; hold it up as a model; encourage the child to state things in the same splendid English in which the truth of God comes to him in his English Bible.

The English of the Bible

More and more, writers are recognizing that the purest English to be found anywhere is in the Bible. Many of the Psalms are models of strong and yet simple English. Of this English in the Bible a noted divine, Dr. Faber, says: "It lives on the ear, like a music that can never be forgotten, like the sound of church bells, which the convert hardly knows how he can forego. Its felicities often seem to be almost things rather than mere words. It is part of the national mind, and the anchor of national seriousness. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. The power of all the griefs and trials of a man is hidden beneath its words. It is the representative of his best moments, and all that there has been about him of soft and gentle and pure and penitent and good speaks to him forever out of his English Bible. It is his sacred thing, which doubt has never dimmed and controversy never soiled. In the length and breadth of the

Dr. Faber

Library of
Pacific Bible Seminary
4835 East Anaheim Street
Long Beach, California

land there is not a Protestant with one spark of religiousness about him whose spiritual biography is not in his Saxon Bible."

How did Jesus impress his pupils? We are told in Matthew 7 : 28 that the multitudes were astonished at his doctrine. The source of this astonishment is easily discovered. He did not teach as others taught. There was something in the quality of his instruction that lifted it out of the class of man's effort. People who went to hear him did not go away with the feeling that they had the old things repeated to them in pretty much the same manner as they had been accustomed to hear them from year to year. Here was a teacher with a new method as well as a new message. Their astonishment was due not only to the original material that he presented, but also to the original manner that he used. There was an earnestness and a directness and a power in this teacher that differentiated him from his contemporaries, and that still differentiates him from all other teachers. This peculiar and distinctive quality of his teaching is explained in the next verse.

How Jesus Impressed Others

He taught them as one having authority. There is a world-wide difference, even among men, between an author of a subject and an expounder of a subject. For a man to teach with authority

implies authorship, original power, knowledge at first hand, direct personal contact with the truth. Most of us must remain always the expounders of things thought out and wrought out by others. It is only the rare mind that can claim authorship, and that therefore can speak with authority. Jesus as a teacher had more than the power of a religious investigator. He knew things at first hand. He *is* the truth. It was this quality in his teaching that impressed his hearers over and over again.

Authority

No man can teach as Christ taught; but there is a lesson that we teachers may learn even from this divine "authority" that is Christ's alone. We may strive to give authority to our own teaching. When a man makes discovery of a new scientific law his name is heralded throughout the civilized world. He is at once lifted out of the common group and placed in that select and limited circle of truly great benefactors of the race. There are not many of these. One can almost count them over on the fingers of two hands, and yet they are the great lights that illumine the pathway of the multitude. And we must recognize Jesus as the only divine and perfect type of the original discoverer, of the man with a message. He has given to us

A Comparison

the largest personal gift that the race has ever received, and deserves, as does no one else, to be called the master of those that teach. I do not say this in any burst of enthusiasm or religious fervor, but as a result of a cool, deliberate judgment after years of study of his own teaching and its influence, and the teaching and influence of every great educator in the past three thousand years.

What joy, then, must come to him who, in a sense, teaches with authority, who is himself the discoverer of the truth that he announces! Most of us have a few little things that we have worked out in some way that gives us an impression that they are peculiarly our own. How we like to tell these things! How we like to work them into our discussion, and with what satisfaction we regard their acceptance by others! When Galileo discovered the movement of the earth around the sun, it is said that he was so overcome with emotion that it hastened his death; and in his dying hours he clasped in his hands the wet proofs of his book announcing his great discovery to the world. When Kepler made his great discovery that the planets moved in elliptical orbits, it is said that his hand trembled with emotion, and that he was unable to complete his calculations for some time. When at last the full proof

Joy in Discovery

of the theory was before him, he exclaimed: "Great God, I think thy thoughts after thee!" These are but examples of the supreme ecstasy of the spirit that moves out into new and untrodden paths, and finds there the rich treasures of God. What must have been the ecstasy of the Great Teacher as he unfolded the mysteries of his Father to the astonished multitude. A weak teacher would have been swept from his moorings and carried away on the tides of enthusiasm his teaching produced, but Jesus was always supremely himself. There is no finer tribute to his great power than his ability to preserve his poise under all circumstances.

I wish to urge upon each teacher the great importance of taking up some one thing, and studying it until it is mastered, of investigating it until its full significance is grasped, of pondering upon it until it illumines all the ranges of one's thought. It has been my privilege from time to time to enjoy unusual experiences, to do some little things that were not done before, and I know in part the intense rapture of the spirit when it comes into the possession of an experience that is unique, of a truth that has not been discerned. I find that these experiences are the most fruitful ones, and that they become the richest teaching material that I possess.

Mastery a Source of Power

It is a good thing to use those rich and rare personal experiences that come to us from time to time as we touch human life and come to understand human need. How often I have seen a listless class stirred to interest by the teacher's skill in presenting at the right moment some personal experience bearing upon the point at issue. It means something to other people to have a look in upon the life of another. We read the autobiographies of men with great interest, and even when they have left no such record, we naturally delight to construct in our own minds a picture of their lives.

Value of Autobiography

Questions and Suggestions.

For testing one's grasp of the subject, and for discussion in Teacher-Training Classes.

What is your experience as to the value of personal interviews with your pupils?

Make a list of the persons with whom Jesus had personal interviews.

What do you consider to be the true function of knowledge?

How exact should the pupils' statements be in order to meet the approval of the teacher?

What difference would you make between clear thinking and clear language?

Give some reasons for the matchless English of the Bible?

Was Jesus concerned primarily in pleasing his pupils? If not, what was his first concern?

Should a teacher aim primarily to satisfy his pupils or to make them hungry?

Point out clearly the significance of teaching with authority.

What relation exists between the personal experience and the statements of a teacher?

In what respect is biography the best material in teaching?

Make a list of great biographies that have in them the flash of divinity.

XXVI

SOME SUGGESTIONS FOR THE SUNDAY-SCHOOL TEACHER

YOU will naturally study the lives of great teachers in order to find the guidance you need, and in order to discover if possible the secret of the service they rendered. Such study is always stimulating and helpful. As we come to know what they did, under what conditions they wrought, against what limitations they were obliged to struggle, there arises in us a desire and a resolution to make our own teaching count for high and worthy ends. "Biography is history teaching by example." Autobiography is the most stimulating of all history teaching. To see a man's life as he knew it is a rare inspiration.

I commend to you the interesting and valuable study of the life of Jesus, and would count it of great value to you if you were to conceive what Jesus might have written concerning himself from time to time, as he moved among men and taught them. No such record is left to us, but some such record we might attempt to construct. I should like to know what he thought after he had concluded the marvelous

An Autobiography of Jesus

Sermon on the Mount; what he thought when Nicodemus left him; what he thought after the visit to the house of Mary and Martha, and what he thought after he left Jacob's Well; in short, what he thought each time after he had taught the multitude, or his disciples, or some one person. I wonder whether we go from our teaching sobered and thoughtful. Do we take our pupils before the Father in prayer, and ask of him the question, "Have I done the best things to-day that I could have done?" It is this kind of personal criticism that makes growth possible in the teacher.

Jesus sympathized with every condition of human life. No man was so poor but that Jesus was willing to help him. No man was so low but that Jesus had a word of guidance and help.

Universal Sympathy

No man was so far removed from what he ought to be but that Jesus was willing to see him, to teach him, to help him. His sympathies were as broad as the human family, and he seemed to love those most that needed it most, and to extend the largest measure of help to those that were most helpless. We are sometimes told that we should treat all our pupils alike. This is both true and false, depending entirely upon how we interpret the maxim. Let the emphasis of your interest and guidance rest upon the child

that seems most to need it. Remember the poor child that comes to the Sunday-school; remember those that have no proper home, and to the extent of your ability lay the emphasis of your concern and of your suggestions upon those. It is comparatively easy for us to be interested in the interesting children, in those that are bright and clean and well-dressed and well-mannered, and yet, if we are to understand the full force of the teaching of Jesus, we must not allow our personal feelings to carry us away from the obligation that we owe to the more unfortunate little ones, to whom the kind word and the sympathetic concern of the teacher is perhaps the only bright spot in their dreary lives.

Sometimes children are slow to grasp the truth. Their every-day experience is such as to give them little that will aid in the interpretation of religious thought. They come to the Sunday-school, and do not respond with that alertness and interest which we so much desire to secure from our pupils. Remember that this may not be due to the fact that the child is essentially stupid, nor to the fact that the teacher is necessarily weak. If the child lives the entire week in an atmosphere that provides little or no religious nutrition, how in reason can we expect anything like satisfactory results from a thirty

One Child's Environment

minutes' recitation once a week? Sometimes you may incline to censure the pupil for lack of progress and of interest in the lessons you labor to fix in his spirit. Do not forget to reckon up the many influences in his life that are at war with your purposes. When he moves your way, even the slightest degree, you will not forget what a struggle this may represent in his soul. This is only another way of saying that the child who is thus unfortunately homed deserves consideration and care and patience at the hands of the teacher. Be patient! Be patient! And evermore be patient!

There is a certain group of pupils that come to the Sunday-school through force of habit. It has been a family experience, perhaps for generations. The Sunday-school is one of the regular items in the life of the child. No argument is necessary, no command is needed, no unnecessary provisions need be made,—the child simply comes. The habit is fixed. His presence in the Sunday-school is regular, and, for the most part, satisfactory. Frequently, but not always, this group belong to Christian homes. The influence of a family altar upon the religious training of a child cannot well be overestimated. To gather, in the evening quiet, about the family Bible, to hear its soul-satisfying words read by a pious

Another Child's Environment

father, to kneel by the side of a good mother, to repeat with brother and sister and parents the Lord's Prayer, to worship God at home, this is to build character after the best models and this is to put upon the young soul an impress that neither time nor eternity can remove. Happy the teacher whose pupils are thus predisposed to receive from him the words of light and of love and of life!

There is another group of children that come to the Sunday-school because their companions, playmates, and friends attend the Sunday-school, and they are thus drawn into the group. There is nothing in the home-life of these children to dispose them to attend or to prevent them from attending. They are simply caught in the community spirit, and carried into the Sunday-school. Most Sunday-schools encourage their regular pupils to bring in other pupils, and, I believe, in many cases give prizes or premiums as a form of recognition to those pupils who bring in the largest group of new pupils.

What May Be Done

There is another group that come to the Sunday-school upon parental command, and in part, it may be, to atone for the parents' own lack of religious concern. The parents do not go to the Sunday-school. They perhaps do not go to church, yet they feel that some sort of religious

activity ought to be going on in the family, and, in order to quiet their consciences and show at least a form of religious concern they send their children to Sunday-school, hoping thereby to poultice their own consciences and thus perhaps keep themselves above the community criticism.

Commanded Attendance

There is another group that come to the Sunday-school just because they come. There is no habit to bring them there; no co-operation of pupils to bring them; there is no stress of the home to bring them; they just drop in.

These types of Sunday-school pupils are to be found everywhere, and many other types might be pointed out. I have said enough to indicate to you this significant thing; namely, that children come with varied motives and equipment to the Sunday-school. Do you know enough about your own pupils to sort them out into such groups as these? Have you ever asked yourself the question, "How shall each one of these groups be regarded and taught?" Think over these matters. Make a little investigation of the conditions under which you teach. Study your stock in trade. See what you have to build upon. It will, perhaps, help you to see your problem from a new point of view.

A Matter of Moment

Ideally the home should be so organized that every member of it is uneasy with the stress of concern for the right education of each member in religious things. It is the business of the home to make easy the pathway of the child through the Sunday-school—which is the church—to the Father. The Sunday-school teacher and the pastor should both alike co-operate with the home in securing this direct approach on the part of each child to the great things of life. We must not put obstacles in the way. Let us try ourselves by this test: what am I doing personally to make easy the growth of each of my pupils into higher spiritual insight and usefulness?

The Business of the Home

At this point I wish also to call attention to the Sunday-school literature which has been made the butt of ridicule, of criticism, and of jests, everywhere in this country. The general notion seems to be that Sunday-school literature is bad; that children ought not to read it because its ideals are not true to life, and one hears, until he is weary of it, the ordinary statement that Sunday-school books always emphasize the fact that the good die early and the bad hang on endlessly.

I believe a vast amount of this criticism is wholly unwarranted. I am quite sure that the

literature in the Sunday-school is not as bad as most people would seem to indicate that it is, and yet I am far from being an apologist for that literature. Fundamentally I want children to read. They should read the Bible, of course, but they should read such other material, based upon concrete every-day life, as will help them to come into a vital understanding of what religious life means. No doubt many of our books, written by people whose intentions were better than their achievements, ought not to be within the reach of the child. No book should go into a Sunday-school until some competent person has read it and indicated his approval of it. There should be in every Sunday-school a critic of literature, to whom the purchase of all books should be referred. This may be the librarian, or it may be somebody else, designated by the superintendent, whose business it shall be to answer to the Sunday-school for the quality of material which is laid before the children. The test of a book should be rigorously insisted upon. How shall we decide when a book is of the right sort?

Our Literature

In harmony with the general educational thought underlying these chapters, the first mark of a suitable book is its power to interest the reader. It must have that quality, otherwise it will not be taken from the library, or, if taken, it

will not be read. But the book must be more than interesting. Mere interest means little to the child. Some of the most pernicious books in the world are entrancingly interesting to a child. The second mark, then, of a book is its power to make the reader think. Does it stimulate thought? Does it crystallize interest into judgments? Does it exercise the higher powers of thought? If not, throw it aside. It is useless, and may be worse than useless. The third mark of a good book is its power to make the reader live a better life. Can the lessons of the book be applied in every-day life? Does it teach conduct? Does it mold character? Does it influence will? Is it a book that makes life richer by making action truer? Not one of these tests, but all of them, must be applied to every book. If the book fails, as many will, to pass this threefold test, exclude it from the library.

How to Test a Book

I pity a Sunday-school whose only boast concerning its library is in the large number of books which it has on its shelves. It is not the quantity, but the quality, that is to be considered. It is not necessary for the child to be an omnivorous reader, but he does need to be an interested, thoughtful, and transformed reader. There are a few books of such supreme value to child-

A Few Books Essential

hood that it is almost a crime to allow a child to grow up ignorant of them. There is an irreparable loss to the child that has not read "Pilgrim's Progress," "Robinson Crusoe," "The King of the Golden River," "Aesop's Fables," "Water Babies," and kindred works that contain the very elements out of which is woven the fabric of a fine character. Books are teachers, and they must accomplish what other teachers should accomplish, or they are to be laid aside as falling below the needs of the Sunday-school.

A wise teacher of a child will know what books that child reads. A wise teacher in a Sunday-school will know what books his pupils are reading week by week. Why should not the child report to the teacher in a few sentences what each book meant to him? Would it not be well, especially on review days, to have from each child an expression of the best thoughts and the best guidance which the reading of the quarter affords? I cannot reconcile myself to the fact that a teacher should go on from week to week with a group of children, ignorant of the reading material with which they are nourishing their spirits, framing their thoughts, and in part at least modifying their conduct. Unless a book has a specific value to a child, the child should not read it. If it has a specific value, the teacher

Utilize the Pupil's Reading

should make note of that, and utilize it in giving unity and force and purpose to the whole teaching activity. I shall not, of course, undertake to say what books are good and what books are bad. I do not know enough about the matter in detail to judge books, but I have indicated here the test by which every thoughtful and earnest teacher will be able to settle this matter for himself.

Questions and Suggestions.

For testing one's grasp of the subject, and for discussion in Teacher-Training Classes.

What is the special value of the autobiographic sketch?

In what way does the life of a writer or teacher help to explain his service?

What is your opinion of the statement that the teacher should treat all pupils alike?

Discuss the reasons for the different rate of progress made by pupils.

How does the home life influence the quality of instruction in the Sunday-school?

Classify the members of your class on some such basis as is indicated in this article.

What should the home do to promote the efficiency of Sunday-school instruction?

Write a description of a home life that would best promote your success as a Sunday-school teacher.

Should children study the Sunday-school lesson at home?

What books do the pupils of your class read?

Are these the best books they could be induced to read?

What guidance is afforded to the children in choosing reading matter from the Sunday-school?

What would you set down as the marks of a proper book for a child?

Make a list of books that you are willing to commend to your pupils.

Why should a teacher know what books his pupils read?

Should the books read by a child be counted a part of the influence that educates the child? If so, what use should be made of this material by the teacher?

XXVII

SOME THOUGHTS ON RELIGIOUS EDUCATION

THE Christian religion was scarcely four hundred years old when its schools supplanted the schools of the Roman Empire. From that time on through fourteen centuries, with varying success, education remained a function of the church. For the most part the teachers were the ministers of the church or some organized body specifically trained and set aside for teaching purposes. Even when the great upheaval came in the Protestant Reformation it did not affect the relation of the church to the education of the people. Almost immediately after the Reformation there sprang up in the Roman church the Society of Jesus, one of the greatest teaching bodies known in the religious world. It was not until the close of the eighteenth century that the state took charge of the education of the masses. When education did become secular, the Sunday-school arose to supplement the work of the state schools and to continue the religious instruction of the child.

Growth of Christian Schools

The Sunday-school became the legitimate in-

heritor of the central activities of education by the church. The church did not comprehend fully its obligation to childhood until the state itself took up in a serious way the problem of universal intelligence. If children require a secular education in order to fit them for the service of the state, surely they need also a religious education to fit them for the service of the church and of the higher life.

The Coming of the Sunday-School

For one hundred years now we have had this dual aspect of education. The state educates for this life; the church educates for the life to come. But the church cannot properly educate for the life to come without educating for the better things of the life that is. The state provides education for children for at least twelve years. It maintains schools for upwards of eight months in each of these years. It provides education five days of each week and five hours of each of these days. It is therefore easy to compute the amount of time which the state devotes to the education of the child. Compare this with the meager time set aside by the church for the education of the child in religious things. One does not regard the contrast with complacency, and the wonder is that the results are not less meager than they are.

What the State Does

The state has not reached the limit of its educational concern. There are evidences on every side that additional provisions should be made and a more extended training provided. The amount of money expended in public education increases annually. This increase is not due alone to the fact that the number of children to be educated is increasing, but is due to the fact that the people believe enough in education to expend each year more money per capita for the education of each child. The system of state education is a growing system. For example, in the United States the expenditure *per capita* of population for public schools in 1870 was $1.75; in 1880, $1.97; in 1890, $2.31; in 1900, $2.94; in 1902, about $3.15.

A Growing System

The same may be said, of course, of the Sunday-school, but its growth is not so marked nor so steady as is that of the secular school. The state wisely provides for the proper training of the teachers who are to direct the educational activity of the secular school. The church is not acting with anything like the intelligence that characterizes the state in this particular. Ought we not also to make provisions for the training of men and women to teach in the Sunday-school? When you reach this ques-

What is Needed

tion, and before you formulate your reply, ask yourself the personal question, What has the church done to help me teach in the Sunday-school? Ask also the question, What should the church do to help me teach? Then ask yourself the great question, What should I do to fit myself to teach in the Sunday-school? The future of the Sunday-school depends upon our answer.

Religion and Adolescence

Statistics show some interesting facts. Lancaster found that out of 598 young people 518 had some form of religious awakening between the ages of twelve and twenty. According to Drew, 573 out of 756 were converted between the same ages. Gulic states that 430 out of 536 were converted between these ages. Ayres gives 1,953 out of 2,672. Starbuck, 79 out of 100. These statistics refer to boys. The statistics for girls would probably be even more confirmatory. If the greatest gain in numbers to the church comes in these years, one can readily see how tremendously important the activity of the Sunday-school is in its soul-winning opportunity. It is also a well-known fact that the crimes common to youth increase at a very rapid rate at the age of twelve, and continue to increase for three or four years, and then gradually decrease. For example, out of a total of 964 cases of larceny committed by children under the age

of twenty-one, 85 were at the age of twelve, 116 at the age of thirteen, 154 at the age of fourteen, 155 at the age of fifteen, 167 at the age of sixteen, 105 at the age of seventeen, 57 at the age of eighteen, 34 at the age of nineteen, 14 at the age of twenty, 3 at the age of twenty-one. Substantially the same order of facts applies to incorrigibility, to vagrancy, to burglary, disorderly conduct, assaults of all sorts, public intoxication, and other misdemeanors of childhood. I do not mean to say, and nobody would be justified in saying, that the Sunday-school is responsible for these crimes, but we must necessarily feel that the Sunday-school should be one of the agencies that ought actively to combat the tendencies to these offenses, and that ought to make them a decreasing activity.

Crime and Adolescence

We are face to face with the fact that our secular schools cannot, in the very nature of the case, give the religious training which the child needs. All attempts to put upon the public school this responsibility must necessarily be failures. Some religious instruction is given in the secular schools. More may be given in the future than at present. Tendencies in that direction manifest themselves from time to time in our discussions, and perhaps at no time has this matter received

Religion and State Education

more thought than it is receiving to-day. There are certain things of the religious life that can safely and properly be taught without offense in all secular schools, but when they have done the best that they can do, and have reached ideal conditions within their limitations, there will still remain a large and important work for the Sunday-school.

It will be seen from the statistics given in this chapter that the vital years of training continue through the age of adolescence. I have not at all undertaken to present the problems peculiar to this age. The time to do this has not yet come. We need more facts and less hypotheses before we can organize guidance. But enough is known to warrant the statement that the Sunday-school must retain its influence over our boys and girls until they are fully matured. We must develop means of making the Sunday-school worth while to young men and women. This must not be done at the expense of the primary and of the intermediate grades, but it must be done by additional provisions for advanced pupils.

An Unsolved Problem

I hope no one will misinterpret my purpose when I say that too often these young men and women are literally frozen out of the Sunday-school. Many of them have not yet made a profession of the better life, and some one is put

in charge of them who conceives it to be his solemn duty to lecture them every Sunday upon their sinful ways. Now, scolding is never teaching, and young people are not in this way won to the kingdom. What they really need is a warm-hearted, sane-minded, enthusiastic teacher, whose energetic and zealous and capable teaching will arouse and interest the class, and stimulate a love for the religious life. Many young people become disgusted when they are constantly lectured and nagged and held up as "an awful example." What shall be said of that Sunday-school that puts in charge of these young people a teacher who is no longer fit to teach the younger grades, and who is given this advanced group solely to get rid of him in some other place in which he was a confessed failure?

Scolding Not Teaching

These young men and women need wisest guidance. For years they were children. They lived with their faces cradle-ward. They are now living with their faces turned to the future. Life in a new and very real way is calling to them. They are facing sun-ward. They need help. They should have a teacher whose whole spirit is in full sympathy with their hopes, their aspirations, their yearnings. This is the time for discussions. Let the members of the

Treatment of Youths

class formulate opinions and discuss great questions. Let their minds be active and expressive. I have known teachers to suppress every free impulse of a pupil. I have known others who knew how carefully a young man states a hypothetic case, when in fact he is really stating his own case. The latter teacher will always use these discussions to guide the inquirer in the right lines of thought and of effort.

Build in the souls of your pupils a wholesome and abiding love for the Bible—for all of it, from Genesis to Revelation. Dr. Nott once said,

Dr. Nott

"Men cannot be well educated without the Bible. It ought, therefore, to hold the chief place in every institution of learning throughout Christendom." Franklin calls the Bible, the newspaper, and the school, the principal support of virtue, morality, and civil liberty. Scott, on his death-bed, called for the Bible, saying, "There is only one book." Sir William Jones said, "The Bible contains more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than can be collected from all other books, in whatever age or language they have been written."

Franklin and Scott

Sir William Jones

And, if one could summon to his side all the really great souls that have, in dying, made other lives richer, they would invariably testify to its worth and its power. So I say, with Dr. Holland, "Let us stick to our Bible. It is our all—the one regenerative, redemptive agency in the world—the only word that even sounds as if it came from the other side of the wave. If we lose it, we are lost."

To put the Bible into the hands of all children, and its precepts into their hearts, is a holy mission. When one counts over the services that are really worth while, will it not invariably be found that what one does to guide the timid footsteps to the Father is in the last analysis the best service God gives him to do in this life? An old teacher, whose many, many years of faithful service had left him at last poor and alone, was one day visited by a former pupil, now a man of influence and of character. They discussed together at length the earlier days when this man was a boy in the teacher's school. They recalled many interesting incidents. The gratitude of the man touched the heart of the poor old teacher. The man invited the old teacher to the village inn to dine with him. The old teacher begged to be excused, saying, "I am too old, my hands tremble, my clothes are not fit." But the former

The Power of the Teacher

pupil insisted. The old teacher yielded. They both enjoyed the meal: the man, because he was honoring his teacher; the teacher, because he was honored by his pupil. When they parted at the railway station the man pushed his gold-headed cane into the trembling hand of his dear old teacher, saying, "Now, dear teacher, good-by till we meet again."

The old teacher was so overcome by this act of kindness that his eyes grew dim, and his voice trembled even more than before. He protested that he did not deserve this generous gift. The man thought he did. He said so, and springing upon the train called out again, "Good-by till we meet again." The old teacher, his finger pointing to the heavens, answered, "Yes, till we meet again—up there."

Blessed is that teacher whose words and influence are such that at the last he can point with gratitude to the Father's house and say to his pupils, "Let us meet again—up there."

Questions and Suggestions.

For testing one's grasp of the subject, and for discussion in Teacher-Training Classes.

What led to the separation of school and church?

Enumerate the gains and the losses resulting from the establishment of secular schools.

Why did the modern Sunday-school come so late in the history of the church?

Are we giving time enough to religious education?

What marked tendencies of a religious character assert themselves at the age of adolescence?

Why should adolescent pupils remain in the Sunday-school? What are you doing to keep them there?

May we complacently resign our children to the secular school and demand of it their complete education?

What reasons may be assigned for the relatively small number of young men and women in the Sunday-school?

Do you try—really, earnestly try—to impress upon your pupils the full value of a knowledge of the Bible?

Write a list of services you know the Bible has been to you, to civilization.

What is the best service man can render to God through teaching?

XXVIII

THE SCOPE OF RELIGIOUS EDUCATION

JOHN RUSKIN once said that there were but three questions that concerned the human soul; that if the human soul could propound to itself these three questions, and answer them, it had justified its right to be. The first of these questions is this: How did I get into this world? The second: How am I going to get out of this world? And third: What had I best do under the circumstances? In other words, the three great concerns of life center themselves around the thoughts of our origin, our destiny and our duty, and we have scarcely approached the problem of duty until we see that problem in the light of our destiny, and in the light of our origin; for unless we understand that with which we are endowed, and that for which we have been endowed, we will scarcely be able to make a rational use of our lives. We may safely leave the question of our origin and of our destiny to God. The question of our duty we must face. What had we best do under the circumstances?

Three Great Questions

When one comes to a consideration of the

moral life, the life which sets before itself the standard of living up to its best thought, one has at once a heroic conception of the human soul. If, to-day, we had an appreciable group of people who were heroic enough always to do the things which they know are best to do, we would at once have a most wholesome leaven in our civilization.

The Moral Life

If, to the thought that one is to live up to his best knowledge, is added the additional fact that where one's knowledge fails to give guidance one must trust a higher and diviner guidance, so that the life begins with thought and ends with faith, one has the real conception of the religious character. I take it that the child in the home lives heroically when it lives up to all that it has been taught, and, in the absence of guidance from that side, lives up, in the next place, to the example of its parents, its teachers, and those who stand above it in years and experience, as examples of what should be best in life. And so, in all the years of our growth we need, not merely the heroic moral quality, that makes us do the best things we know, but also the higher religious quality that makes us willing to be led in the hours when our own thought and our own guidance fail to give us direction. If to the moral

The Religious Life

conception of life's duty we add the acceptance of a divine personality, revealed to mankind in some form, and apprehended as God, we have the religious life of the race.

There are three great virtues in civilization. There are three great qualities in life to which every one of us should be dedicated. There are three virtues of the human soul that every individual should strive to achieve. And to the extent that we manifest these, live them in the midst of our fellows, to that extent may we be said to live truly, and to live nobly.

There is, first of all, the virtue of civilization, with which every soul should be invested. The virtue of civilization is politeness. Not that surface politeness that makes a man act a part in society, but that genuine politeness of the soul which makes each one treat each other as if each were a perfect human being; for the very genius of politeness lies in the fact that we act to every man as if he were perfect: that makes our action as perfect as we can make it. And there is always in society the need for this. We are altogether too gruff, altogether too harsh, altogether too uncivil—due to the many influences at work upon our lives; and we need conscientiously, not only in our childhood, but in our maturer years, to be taught that a part of the

Virtue of Civilization

real virtue of life is in the politeness with which we meet one another, and in the courtesy with which we come in touch with fellow-beings in the world. No system of education that has in mind the development of the higher virtues of the religious life can possibly ignore this fundamental need of civilization to the individual; for, in a very appreciable way, the objective measure of civilization may be found in the changed way with which we deal with one another. The rude savage knows none of the courtesies of life. His code is harsh; his doctrine is destructive; his activity is selfish. But, in our later civilization, we have overcome in part, and we need to overcome in a larger way, all those qualities of the barbaric spirit, and we need to incorporate into each one civilization's best gift to us, the courtesy, the kindly good will, that should characterize enlightened human life.

Virtue of Morality

The second of the great virtues of the human soul is the virtue of morality, which is conscientiousness, as contrasted with the virtue of civilization, which is politeness. It means a great deal to you, and it means a great deal to me, to have around us everywhere people who are living conscientiously; that is to say, who put their best conscience, their most honest endeavor, into

every service that life places upon them. To be dependable in this world is a great power; and the very strength and fabric of our modern life rests upon the fact that we must depend one upon another, and the very shame and ignobleness of our modern life is that, all too frequently, we do not find in our fellow-men that conscientiousness which enables us, with confidence, to rely upon them. The subordinate is not always true to his superior, and the superior is not always true to his subordinate. And so, in all our industrial life, there are frictions, and difficulties, and turmoils, because the virtue of morality has not been incorporated into the life of each one, and we have not learned that a part of the regal business of the soul is to be conscientious in every phase of life, and in the performance of every duty in life.

> "In the elder days of Art,
> Builders wrought with greatest care
> Each minute and unseen part;
> For the Gods see everywhere."

One's conscience ought to be such that he will do every service of life, whether it is seen of his fellow-men or seen only of his own conscience, with the greatest care, knowing that his own peace of mind, his own self-respect, his own manhood, can never grow under deceit, or under

the pretense of being, in the appearances, what he is not in the reality of things. What we need as the very basis of friendship in life is that absolute truthfulness of character that rings sincere to the very core. If we have a friend that we love, we place in that friend absolute confidence, and that confidence depends upon the conscientiousness with which our friend receives all our kindly offices and friendly aid. The broad moral activity of the race is figured in the simple words, conscientious devotion to service, and the performance of duty —truthfulness in all the relations of life. For the childhood of the race, above all the intellectual gifts of the sciences and the arts, there is this supremely significant thing; for it is better that our children, under our educational system, should be trained to be thoroughly conscientious, rather than to be thoroughly bright and smart.

Function of Conscience

The third of the great virtues of the human soul is the virtue of the religious life, which expresses itself in the word humility. No one can be truly noble, heroic, helpful, in this world, who does not have a humble spirit, who has not risen, in the study of his own limitations, to the comprehension of the fact that all holy service in the world is performed by the soul that is

Virtue of Religion

imbued with the very spirit of humility. The loud, the blatant, the arrogant man is always the superficial, the never-to-be-trusted man. It is the quiet doing of helpful things, so that one's right hand is not informed of what one's left hand doeth, that makes for the larger and better services of life. The best things that we do are not paraded in the newspapers; they are not written on the bill-board of the theaters; they are not displayed in the public advertisements on the walls of tumble-down buildings; but they are the quiet, humble services of the undiscoverable heart that finds its joy and comfort in the thought that it is helpful and useful to another in this world.

A child, coming up through our systems of training to-day, needs to be endowed with these great virtues of the human soul, to the end that, when he walks into his place in life, he shall find this place demanding of him the exercise of these great qualities of the human soul. And now, if the essence of human greatness is in some way contained in the thought of a humble and contrite spirit, that is willing to question all things, to learn from all sources, to analyze all problems, and face heroically all questions of duty with a humble spirit, then one is prepared to study, with some degree of detail, just what the scope of such a training is.

I should like to present it to you under three aspects: First of all, the theoretical training in the religious life. Second, the practical training in the religious life. And, third, the absolute training in the religious life. For these three seem to me to be distinct, and they seem to be comprehensive.

Scope of Religious Education

By the theoretical training in religious thought and conduct, I mean the informing of the intellect with all that sum of principles that shall give us intellectual guidance for the performance of duty. I mean the training of the intellect until it shall know the difference between the right and the wrong, the true and the false, the noble and the ignoble things, until there is established within each one a clear and definite theory of conduct and duty, so that one has at least a rational basis for the acts of his life. Now, this theoretical informing of the intellect in religious things is again a matter which passes, in the training of the child, through three distinct epochs.

Theoretical Training Defined

First in the theoretical training of the intellect in religious things, is the nutrition of the feeling-life of the child—the feeling of all that keen interest of childhood, with literature as the great material: the stories of heroic deeds, of domestic, of civic and of social virtues—to the end

that the child shall come to believe in the great heroes of life. The biographical quality of our early religious teaching is of tremendous significance. It is a great time in the life of a child when it erects in its soul a great character, and tries to build its own emotions and its own acts in harmony therewith.

First Epoch

You know that our own George Washington has been, perhaps, above every other man, a great inspiration to the childhood of the country; and what a marvelous thing that has been to the childhood of this race! How many boys have tried to be like that great boy, and how we have idolized and glorified Washington's character, in order that it might build itself up in the soul of the boy! And so, in the life of a child, it needs to have set in its spirit clearly defined characters that it shall come to admire and strive to emulate.

Washington's Influence

The very earliest ideals that a child emulates are found in the characters of the father and mother. It is a marvelous thing to contemplate to what extent all that you and I become in this life may be traced directly to the early imitative activities of our lives, when we believed our parents and our school-teacher, perhaps, to be the embodiment of all that we cared to be.

I know a child in Philadelphia that has reached the point in his school career when the views of the teacher have become the guidance of that life; and, now and then, when the parents say something, the child says, "Now, that cannot be so, for Miss So-and-So, my teacher, says it is the other way." There, you see, the child is moving out to a new hero. And it is a little embarrassing, sometimes, for a father to be called to account by his own child, to see the teacher enthroned in the child's spirit; and yet it is most natural. It is the sign of a great teacher when that power has most been wrought in the life of a child. It is also the sign of a great responsibility, for, when the child tries to live after you, be sure that you are living in the light, or you will lead the child out of the light.

The Teacher's Example

We shall add light with the fairy story and moral tale. The Bible, and all the legendary lore which nourishes the feelings of a child, enter the field on the religious side. But this should not be the end of the training of the mind, for, if so, the mind rests in mysticism. There is no power to organize that right feeling, and stir it into a definite code of conduct.

The second of these intellectual disciplines is the nutrition of definition, just as the first is the nutrition of feeling. By the nutrition of defini-

tion I mean the training of the imagination to define its feelings—put bounds and limits to them. In the larger religious life of the race, that activity has always been at work, and its objectivity has shown itself in the great art works of the religious life of the race. Now, if the spirit stops with the mere definition of its feelings, the mind rests in idolatry. The ancient civilizations of the world have never gone beyond the nutrition of definition, and their idolatrous people worshiped the images in which they objectified their own religious feeling, and have rested content with wood and stone, instead of pushing beyond into vital contact with a high principle.

Second Epoch

Above the nutrition of definition, and beyond it, in the theoretical training of a child in religious things, is the nutrition of insight, by means of which, through the rational mind, we see back of the mere imagery which our minds have created, and come into close and vital touch with the reality which stands behind all imagery, and which is in spirit what these in broken parts are but the material representation of. To realize unity with God is the perfection of the individual.

Third Epoch

The nutrition of feeling is the function of the home and the primary school; the nutrition of definition is the function of the grammar school;

and the nutrition of insight is the function of the high-school, the college and the university. When our feelings have been trained, our imagination disciplined, and our reasoning power cultured, we have completed the cycle of theoretical equipment in religious things. The great problem now is, how to build that splendid intellectual possession into terms of conduct, how to make all that the mind comprehends as duty figure itself in deeds of helpfulness, in deeds of consistent conduct. The grades of the Sunday-school must also follow this order of soul growth.

Practical Training Defined

That brings one to the discussion of the second, or the practical, phase of religious training, by which I mean the informing of the will, so that it shall work out in daily service, in daily deeds, in daily conduct, a code of activities in harmony with all this theoretical training of the race, and of the mind. To the Greek we owe the fact that a rational basis for conduct was established for the human race. If we have nothing more than a rational basis for conduct, we are theoretical teachers and theoretical people, but if we can convert all that rational thought, all that intellectual discernment of duty into terms of conduct, then we have moved into the will's domain, and we are doing that which we know we should do.

We have a strangely significant fact in our public school system to-day, which is largely an intellectualized system of education, and which, in its inception and quality, is secular through and through, and increasingly so, I regret to say. We have omitted the serious discipline of the will of the child for the performance of high moral and high religious service. We seem to be content, as a nation, when our children have mastered a certain curriculum of intellectual truth, and have passed a reasonable examination thereupon. As if, somehow, the informing of the mind with truth was all that we needed for right living in our modern civilization; when all of us know, if we have but a moment's sane reflection upon the problem, that the vital need is not the informing of the mind with truth, but the informing of the will with motive, so that we shall be constrained to do, when we know what to do. When human life stops short with intellectual, instead of will, problems, that moment the race ceases to become effective in its service to the future, and in its duty to its children.

Discipline of Will Essential

For almost two thousand years education was under the control of the church, which was a highly developed dogmatic and religious institution. It laid upon the conscience of the child the axioms of the church, the tenets and doctrines of

the faith. From the time that the Roman schools were closed, under Theodosius II, at the beginning of the fifth century, until the latter half of the eighteenth century, education was dominantly and continuously under the control of religious agencies of some form or other. But when the state, under the theory of paternal government, took the little child from the church, and made it an object of concern from the state's point of view, instead of from the church's point of view, we lost in the higher and broader side of the discipline of the child's will. To compensate for that, have been substituted Sunday-schools, as a complementary activity, to do, side by side with the secular school, that part of the discipline of the child which the secular school, under the control of the state, has failed to do.

State and Church

If we consider for a minute, we shall see that this is true. We had no Sunday-schools until we had state systems of education. The Sunday-school is scarce a hundred years old in its present organization. Robert Raikes lived only a little over a hundred years ago—he who first practically set in operation the Sunday-school movement. It came about the time of the American Revolution and the French Revolution —about the time of the great unrest, and the

Robert Raikes

dawn of democracy among the nations of the earth. Our great problem to-day in civilization is to compel action, and not merely to acquire the knowledge of what is best to do.

There are also three phases in the training of the will in practical religious conduct. First, the consecration of self to these intellectual ideals that we have acquired. I do not believe that any one is religiously, ethically, or even morally, right; I do not believe that any soul lives right in this world to-day from any plane that you choose to measure from, who is not willing to consecrate all of himself to the things that he believes with his whole soul. Whatever we believe, that must be the thing to which all our energies must be consecrated. If we believe it is our duty to visit the sick and minister to the poor, no inclemency of the weather, and no excuse of any sort, no palliation of conditions, will break our heroic determination to do the thing which we know we ought to do. And all through one's life, the first great vital quality of religious conduct lies in the fact that a man consecrates himself through and through to the things that he believes, and is living well up to the standards of the best that is in him. Unless we teach our children to believe in these great truths of the race, and instruct them daily to achieve them in

First Phase

life, we have fallen short in the discipline of the will, and, therefore, in preparation for the actual religious conditions of life.

The second of these great duties that comes from the will, in the development of the religious training of the child, is the reconciliation of the individual with his lot. I do not mean quietism, which makes a man go into the cloister, or the convent, or the hermit's cell, away from the world, but I mean that resolution which brings peace to a man's mind amidst all the turmoil and the strife of a busy daily experience. For it seems to me that we need so to discipline our souls that, wherever we work, in the midst of what untoward conditions we find ourselves, we can work with the heroism born of the consciousness that we are right, and, thus, have peace within.

Second Phase

This is a great doctrine for the human soul to consider. But it does not mean that we shall be doggedly content; it does not stand opposed to high aspiration, to the bettering of one's lot, the widening of one's usefulness, the intensifying of one's activities; but it means that, in whatever place we find ourselves in this world, we can reconcile ourselves to that place, and work there.

A teacher, not long since, said to me: "Oh, if I were only teaching in the University! Then

I should be happy. But I am teaching out here in the country, where I am not appreciated, where I do not have access to libraries, where I am divorced from all contact with intellectual people, and where I have not the stimulation and companionship of bright minds. Oh, if I were only in the city, in the University, then I should be happy." But it matters not whether we teach in the country or in the city, whether we are employed in the shop, or the forge, or the factory; the vital thing is that we never labor well until we are content to labor there with all our souls, and thus fit ourselves to labor in a larger place. No one grows into larger usefulness by fretting against his lot and the work he finds himself called upon to perform. Whatever our present duty may be, the best proof that we are fitted to perform a larger service is that we are performing our present task with infinite skill and success. We need to put before our children the gospel of doing daily service well; not half-heartedly, and therefore imperfectly.

The Vital Fact

The third of these trainings of the will consists in giving to the child the power, and in exercising the power, of selecting, out of the many conflicting doctrines and teachings of the race, that which is best for him, and erecting it into a doctrine and bond of belief which shall be his view-

point in life. For none of us can live our best unless we live consistently, and we cannot live consistently until we have settled with ourselves the things we believe, and standing firmly upon these, live right out from them, along the plain, straight, unchanging course which is given to us, because we have settled in our own souls certain fundamental things. So long as we are wandering, so long as we are shifting, so long as we are changing, so long as we are uncertain, and willing to be shaken and molded and modified by every influence at work upon our lives, we have not reached the point where we can hope for any large growth or wide usefulness in our lives. This means that Jesus was supremely wise in the parable of the shepherd and that one cannot realize his full life without joining a religious organization. For us this means the Christian church.

Third Phase

We come, finally, to consider our third point, the absolute process in religious culture. That begins, as I have hinted in the theoretical process, in accordance with natural law; it is the modifying of the human soul as it finds itself in touch with natural things: it is conformity to law. Herbert Spencer characterizes it as the adjustment of the human being to his scientific en-

Absolute Training Defined

vironment. It begins with yielding obedience and respect to the inevitable laws fixed in things, and against which it is foolishness to protect. Life cannot be religiously lived save as it is lived in obedience to law as set by Divine Wisdom.

First Need

In the second place, it consists in studying all the codes and creeds and doctrines of history; it is the investigation of all that the race has done in its efforts to build itself up into a higher life. It means a study of the historic forms of religious life and training. In its full realization it requires a systematic investigation of the growth of religious ideals in the race.

Second Need

And, in the third place, it means picking out of all these, here and there, the things that are best religiously; separating the false from the true, weighing all the evidence, all the facts which have any bearing, from the wisdom of all the great souls of all peoples, and forming all that accepted truth into a bond of doctrine which shall become the creed of the soul, so that it shall live and die, by reason of its conviction, in the righteousness of that creed.

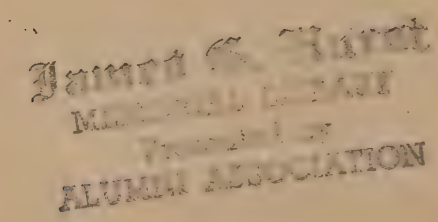
Final Need

When once we reach that point, the training is done, whether intellectual, or moral, or ethical, or religious, or whatever it may be. So you will

see, if you have followed the discussion, that it terminates in one thing. There was first the discipline of the intellect in theoretical training; then the discipline of the will for practical service, and, finally, the discipline of the soul to absolute standards of life, and then the application of all this to service—for we have not reached, to any appreciable degree, the end of all high training until we have learned that we live best when we live least for ourselves and most for others. That man is richest in soul who has given most to enrich other souls; that man is a beggar in his spirit who has never done kindly ministrations to his fellow-men.

The End is Service

As I said not long since to a group of boys, you have all the opportunity of being heroes. A boy who will run all day over the hills of Pennsylvania to shoot a rabbit, and then sit down and eat it in greedy selfishness, is not a good boy. The boy I like will shoulder his gun when his neighbor is sick, and bring back to the one in distress the food and comfort that his body and spirit need. It is the service we render, the kindly spirit, the thoughtful concern for the welfare of another soul, the giving of the cup of water, in His name, that makes life rich and the soul strong.



Questions and Suggestions.

For testing one's grasp of the subject, and for discussion in Teacher-Training Classes.

Has Ruskin stated the great problems of life correctly?

What constitutes moral activity?

How does moral character differ from religious character?

What are the three great virtues of life?

Discuss at length the significance of politeness, conscientiousness, and humility.

What are the different aspects of the training necessary for the religious life?

In what way may a course of study be formulated upon the theoretic training here set forth?

Construct on the basis of your answer to these questions three necessary departments in a school of religious instruction.

In practical religious training what three purposes should be sought?

When may the child be said to have completed his training in religious things?

How in this discussion do you find justification for the quality in human souls which makes martyrs?

Does this discussion justify the conclusion that life is service and that service is holy?

THE END.

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Perception

[illegible]

[illegible] on

[illegible]

Apperception

Process by which [illegible] rel[illegible]

[illegible] percept to knowledge in

mind

Reception

Process by which contents of

soul are brought together

and classified according

to similarities to [illegible]

forming a new idea.

Essentials of Real Friendship:

1. Mutual Self Revelation + Trust
2. Mutual Self Surrender.
3. Mutual Interests + Ideals.

I Scholarship.

Bible
Geog. Hist. Biog. Doctrine

Church
Hist + Polity

Sunday School
Hist. Organizing Meth.

Philosophy
Elem. of Psych. + Pedagogy

II Skill.

1. Resourcefulness, developed by exercise in teaching

III 2. Sympathy.

a. Introspection.

b. Observation

c. Reflection.

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